

נ (1)

**Nun**, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldee and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as *Lamed*, p. cccxxi, A; Mem, p. cccxliii, B; more rarely Resh, as 𐤍, Chaldee ܢܢ to be risen, as the sun; ܢܢ, Aram. ܢܢ two. Arab. فرفير and فرفين purple.

— (b) with Yod, especially when it is the first radical, נא and נא to be beautiful; נא and נא to stand, נא and נא to lay snares, compare Lehrs. § 112; and as to the affinity of roots נ with other biliterals, as נא, נא, נא ibid. No. 2, 3. The primary stock of roots נ (the same as of roots פ) is often in the last syllable; hence נא i. q. נא to roar, to growl, נא i. q. נא, נא, נא, נא, נא, נא, נא, נא, נא, נא etc.

It is also worthy of remark, that the Chaldee, Arabic and Ethiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. ܢܢ for ܢܢ (see ܢܢ), ܢܢ for ܢܢ; also Arabic ٤٠٠٠ an ear of corn, ٤٠٠٠ a bittern, ٤٠٠٠ Ethiop. 𐌪𐌺𐌽:

I. נ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac ܢ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ܢܢ, ܢܢ. In Æth. there answer to this 40: *age, veni*, which is commonly inflected like an imperative (compare ܢܢ, ܢܢ, f. ܢܢ: plur. ܢܢ: ܢܢ:; compare ܢܢ: ܢܢ: ܢܢ: behold; Amhar. ܢܢ: *veni, age*; [See Thes.]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso*, *amabo*, *dum*, Gr. δὲ, Germ. *doch, doch einmal*, [*I pray thee*], Gen. 12:13, נא אֶמְרָה "say, I pray thee," Gen. 24:2, נא יְדֹה "put, I pray thee, thy hand," (לֵב *doch einmal*); Gen. 24:45, נא הִשְׁקֵנִי "give me, I pray thee, to drink," (לֵב *doch einmal trinken*); Jud. 12:6; Num. 20:10, ܢܢ ܢܢ "hear, now, ye rebels!" Compare ܢܢ, ܢܢ page LXXIII, A.

(2) It is added to futures — (a) 1 pers. especially with ה parag., (see Lehrs. p. 871, seq.), when leave is asked, Exod. 4:18, נא אֶלְכֶּנָּה "now do let me go," Germ. *laß mich hingehen*; Isa. 5:1, נא אֲשִׁירָה "let me now sing (O hearers)," *laßt mich singen*; 1 Ki. 1:12, נא אֶעֱצֶה "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נא נַעֲבֹרְהֶנָּה "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (*ich möchte doch wohl einmal hingehen*, "ich will doch einmal hingehen"), Ex. 3:3, נא וְאָרְאָה "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, הֲיִכָּלֵךְ אֵל הַמֶּלֶךְ now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, נא אֶלְכֶּנָּה "Oh! that I may not respect any man's person," (*möge ich für niemanden parteyisch seyn!*); in inciting, urging, Jer. 5:24, נא אָחִי יְהוָה "Come! let us fear Jehovah." — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, נא אֶלְכֶּנָּה "pass not away I pray thee;" hence ellipt. נא (do) *not I pray thee* (this); Germ. *nicht doch!* comp. אל No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses — (a) wish and request, Psa. 124, נא יִשְׂרָאֵל "so) let Israel say," Psa. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, "where is the word of the Lord?" נא יְבוֹאֵנָה "let it now come." — (γ) asking leave, Gen. 18:4, נא יָבֹאוּ "let there now be brought," allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, נא לֹאֲרִי "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) נא, No. 2, letter b. — (b) נא *if indeed, if now* (*ei porē, éav porē*), used in modestly, or almost timidly, assuming something. Genesis 18:3, נא אֶמְצֵא "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) נא *behold now!* (*siehe einmal!*) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) נא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נא לְכָל עַמּוֹ "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle נא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נא adj. *raw, half cooked*, used of flesh, Ex

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא Nah. 3:8; [No], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, *ἑκατόμυλος* (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it *Διοσπολις*, in Nah. *μερις Ἀμμών*; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. *ἰουε*, i. e. *αχούρος*, a measuring line; then a part, a share measured out; and נא, *ἰουε* (Jupiter) Ammon, see נא No. III, hence נא *the portion*, possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii *Opuscula*, ed. te Water, t. i. page 163—168; compare Champollion, *l'Egypte sous les Pharaons*, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth

water (as the earth), whence נא land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נא (once נא Judges 4:19 *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiv, vaós*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *ነጥኒ*: to respire, to rest, and it even approaches in meaning to נא.) Hence נא plural constr. נא habitations.

נא (compare נא *Ilithpa*, Ps. 93:5; plur. constr. נא (for נא).—(1) followed by ל to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

*quam bene humeris tuis sederet imperium*, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitz*; now it is said in German, *et fleidet jemanden, steht ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; *לבייתך נא* "holiness becometh thine house;" comp. adj. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא], Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, נא only in pl. constr. נא.—(1) a word altogether poetic, *a seat, dwelling*—(a) of men, or God, as נא נא Lam. 2:2; נא נא Vulg. *domus iniquitatis*, Ps. 74:20; נא נא Ps. 83:13.—(b) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נא נא the pastures of the desert, Ps. 65:13; Jer. 9:9; נא נא green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נא.—(1) *becoming, seemly*, followed by ל Ps. 33:1, נא נא "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נא, נא.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נא, נא, Gr. *μῦς*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא, נא "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert üb. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא נא "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא נא "an utterance (song) concerning wickedness."

[Once used in fut. Jer. 23:31, וְיִנָּאֲמוּ "and they utter oracles."]

[נאָ] given as a noun in Thes. (of the form נִבְּלָה), found once in the absolute state, Jerem. 23:31, see above נאָ.]

נָאָה fut. נִנָּאֵה, and Piel נִנָּאֵה, part. מְנָאֵה, to COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָאָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, מִשְׁכָּבָה מְנָאֵה "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וְנִנָּאֵה אֶת־הָעֵץ וְאֶת־הַבֶּשֶׁל "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִנָּאֵה m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נִנָּאֵה m. pl. id. Hos. 2:4, וְנִנָּאֵה מִבֵּין שְׁדֵי "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נָאָה fut. נִנָּאֵה, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נָאָה, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נָאָה.

PIEL נִנָּאֵה, fut. נִנָּאֵה.—(1) i. q. Kal, to reject, to condemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPIL, fut. נִנָּאֵה (in the Syriac manner for נִנָּאֵה), intrans. to be despised, to be contemned, Ecc. 12:5. —LXX., Vulg., Syr., shall flourish (as if from נָאָה), but this does not agree with the context.

HITHPOEL, part. מְנָאֵה for מְנָאֵה Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נִנָּאֵה f. contumely, reproach, Isa. 37:3; and—

נִנָּאֵה f. pl. נִנָּאֵה id. Neh. 9:18, 26, and נִנָּאֵה Eze. 35:12.

נָאָה onomatopoe. i. q. cogn. נָאָה (which see), TO GROAN, TO CRY OUT from anguish, or sorrow, Eze. 30:24; Jo' 24:12. Hence—

נָאָה f. const. st. נִנָּאֵה the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נִנָּאֵה Eze. 30:24.

נָאָה not used in Kal, cogn. to the root נָאָה to curse.

PIEL נִנָּאֵה TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَار Med. Waw, to shun anything with abhorrence, to flee away, نَعَر to be opposed, to resist, to be unwilling.

נָבָה (perhaps for נָבָה "high place," from the root נָבָה), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נָבָה for נָבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָה not used in Kal, pr. as it seems to me, i. q. נָבָה (נָבָה being softened into נָבָה) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበር; to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבָּא—(1) to speak (as a prophet) by divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, וְנִבְּאֵה אֶל־יְהוָה "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks, who shall not prophesy?" Joel 3:1; Eze. 11:13;

7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לְ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נְבִיא שֶׁכֶּר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נְבִיא שֶׁכֶּר Jer. 23:32; and followed by בְּ, בְּשֶׁכֶּר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאִמֵּר prefixed, Jerem. 32:3, or וְאִמֵּר Eze. 21:33; 30:2.—(d) followed by בְּ of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בְּיָמֵי Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בְּצִלְלֵי Jer. 2:8.—(e) followed by לְ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(1) to sing holy songs as led by the Spirit of God, to praise God, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נִבֵּאתָ and once נִבֵּיתָ (like verbs לָלַח) Jerem. 26:9; part. נִבְּאִים plur. and נִבְּאִים Jer. 14:14, 16, as if from the sing. נִבְּאָ according to the analogy of verbs לָלַח, which is also found in the Inf. with suff. הִנְבֵּאתוּ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. to prophesy, absol. Nu. 21:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לְ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בְּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) to sing as seized with a divine impulse, to praise God, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) to be mad, *μαίνεσθαι*, or rather to act as if mad, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίρωμαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מִשְׁנֵעַ וּמִתְנַבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיאָה, נְבִיאָה, also נְבוּ and its compounds.

נְבִיא Chald. Ithpacl הִתְנַבֵּי to prophesy, Ezr. 5:1.

נָבַח TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נָבִיחַ *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word לָנַח Niphal.

Hence נְבִיחָה for נְבִיחָה gate, pupil of the eye. Others take נָבַח as the root of both these words.

נָבַח an unused root, prob. i. q. Arab. نَبَّأ to be prominent, to be high; hence pr. n. نَبَّ (for נְבִיחָה), נְבִיחָה.

נְבִיחָה see נָבַח

נְבוּ—(1) [Nebo], pr. n. the planet Mercury (Syr.

and Zab. نَبَّاح), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוּ for נְבוּא i. q. נְבִיא the interpreter of the Gods, the declarer of their will; from the root נְבִיא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonab*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוּ אֶחָר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In These they are derived from נְבִיחָה.]

נְבוּאָה f. (from the root נְבִיא), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord," i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוּ, *sar*, a prince, and אֲדָן i. q. אֲדֹן lord; comp. *Sardunapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-



mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

**נְבוּכַדְנֶצַּר** 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצַּר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצַּר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury," compounded of **נב**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lersbach explained this name **نبو خدا** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 347); Bohlen **نبو خدا** "Nebo is the god of fire."

**נְבוּשַׁשְׁבַּן** pr. n. Pers. (**نبو حشبان**) "worshipper of Mercury," as if *Hermodulus*; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

**נָבוֹת** ("fruit," "produce," from the root **נב**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

**נְבוּנָה** Dan. 2:6, plur. **נְבוּנִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נבן** to ask for, for **נְבוּנָה** one **נ** being omitted; comp. **נבן** *Γολγοθα*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נבן** appeal may be made to a similar instance **נְבוּנָה**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבוּנָה**, **נְבוּנָה**. Ges. App.]—It is better therefore to consider it to be of Persian original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persian etymology, and regards the Chaldee one previously given as the true one; looking on the **ن** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *n*), but the idea of money is altogether foreign from the passage.

**נֶבֶךְ** TO BARK, an onomatopoeet. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

**נֶבֶךְ** ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קֶנֶת**) Jud. 8:11.

**נִבְחָז** [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נב**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבאז**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

**נָבַט** not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHIL **הִנִּיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנִּיטוּ לְרֵאיוֹת** "look that ye may see," etc. Isa. 63:5, **אֶנֶּכִּי וְאֵין עֹזֵר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having ה local, **הִנִּיטוּ לְרֵאיוֹת** "look at the heaven and see;" Ps. 142:5; Gen. 15:5, **הִנִּיטוּ לְרֵאיוֹת** "look now towards heaven," also followed by **לְרֵאיוֹת** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **לְרֵאיוֹת** Ps. 104:32; Isa. 5:30; **לְרֵאיוֹת** Hab. 2:15, of the place looked at; **לְרֵאיוֹת** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **לְרֵאיוֹת**, it is, to look at with pleasure, Ps. 92:12 (compare **לְרֵאיוֹת** No. 4, a), followed by **לְרֵאיוֹת** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **לְרֵאיוֹת** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **לְרֵאיוֹת** Gen. 19:26, **לְרֵאיוֹת** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **לְרֵאיוֹת** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) **לְרֵאיוֹת** to regard anything, **לְרֵאיוֹת** to have respect to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **לְרֵאיוֹת** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **לְרֵאיוֹת** Ps. 74:20.—(b) **לְרֵאיוֹת** to look at anything but

without doing anything, e.g. as God looks at the wicked, i. e. to *bear patiently* (ruhig mit ansehen) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) to *rest one's hope* in anything; followed by <sup>28</sup>Ps. 34:6.

(2) *to see, to behold*, like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns מִצָּר, and

נֶבֶט ("aspect"), [*Nebat*] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

<sup>2</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> 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sayers who prophesied in the name of Baal and Ashtaroth; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֵׁרָה 1 Ki. 18:19, even these are called נְבִיאֵי simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g. Gen. 20:7; to the patriarchs, Ps. 105:15.

**נְבִיא** Ch. id. Ezr. 5:1; 6:14.

**נְבִיאָה** f.—(1) *a prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet*, Isa. 8:3, as in Lat. *episcopa*, *presbytera*, used of the wife of a bishop or presbyter.

(3) *a poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נְבָיֹת ("high places," see נָבָה, [*Nebaioth*], pr. n. *Nabathæa*, the *Nabathæans*, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نَبَط and نَيْط in which ט has sprung from the נ servile of the Hebrew.) Relandi *Palestina*, p. 90, seq.

**נָבַח** an unused root, i. q. **נָבַע** and **نَبَج**, Ch. **נָבַח**  
to gush forth; whence—

**נִבְּךְ** only in pl. Job 38:16, **נִבְּכֶיךָ** "the fountains of the sea." LXX. *πηγή θαλάσσης*.

**נָבֵל** (Isaiah 40:7) fut. יִבֵּל.—(1) TO BE, or TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are **אָבֵל**, **בֵּלָה**, also **נָפַל**.)

(2) Figuratively applied to men, to *fall down*, to faint, to lose one's strength, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר־נֹפֵל *“the mountain that falls lies prostrate,”* it is like a dead man, it cannot get up. Compare the derived noun גְּבֻלָּה *a corpse*.

(3) *to be foolish, to act foolishly*, (witling and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. رَجُلٌ ذَلِيلٌ, al of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حنن to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; פסא כבודך אל-תנבל “do not disgrace the throne of thy glory;” (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. איויל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; אמר נבל בלבו אין אלהים “the fool saith in his heart, there is no God.” The Arabs use with the same extent of signification the word كافر.

(3) [Nabal], pr. n. m. 1 Sa. 25:3, seq.

נבל plur. נבלים, נבל m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice ἀσκός. Poet. Job 38:37, “the bottles of heaven,” i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל נבלים “a potter’s pitcher.” Lam. 4:2, נבלים “earthen pitchers;” compare Jer. 13:12; 48:12.

More fully, plur. נבלים נבלים vessels of the kind of pitchers, Isa. 22:24; opp. האונות basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבל Ps. 71:22; plur. נבלים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadū* (see נד), had the figure of a pyramid or cone.

נבלה f. [“adj. f. foolish, Job 2:10”]—(1) *folly*, and also its *punishment*. Job 42:8, נבלתי עשור, “lest I inflict on you the punishment of your folly;” comp. עשה חסר עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עשה נבלה בישאל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עשה נבלה בישאל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתו, a corpse (see the root No. 2; compare נפלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare נגר Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَيْلَة id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 1:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט “folly,” or “wickedness in secret”), [Neballat], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nebâla بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبع id. The primary syllable is ب, like בק imitating the sound or murmur of boiling or bubbling; compare בוע, בוע, בוע). Prov. 18:4; נחל נבע “a gushing stream.”

HIPIIL הבע—(1) *to pour out, to gush forth with*. Prov. 1:23, אביעה לך רוחי “I will pour out upon you my Spirit;” especially used of words Prov. 15:2, 28, פי רשעים יבע רעות “the mouth of the wicked poureth out evil things;” whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter א; also נבא, Ps. 19:3; 78:2; 145:7 (Syr. نبح Aph. to publish [“Arab. نبع])).

(3) *to cause to boil up, i. e. to cause to ferment and putrify*. Eccles. 10:1, “dead flies יביע יביע cause the ointment to stink and putrefy.”

Derivative מבע.

נברש unused quadril., Syr. and Chald. Ithp. *to give light, to shine*; from נבר = נר and שרש fire; whence—

**נברשתא** f. Chald. *candlestick, chandelier*, Dan. 5:5 (Arab. *نبراس*, Syr. *ܢܒܪܫܬܐ* id.).

**נבשן** ("soft soil," from the root *נשן*), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

**נב** an unused root, Syr., Ch. and Sam. *to be dry or dried*, whence—

**ננב** m. *the south, the southern quarter*, Exod. 27:9; Isa. 21:1, etc. **ננבול** the southern boundary, Josh. 15:4. In acc. adv. **ננבול** to the south of the lake Cinneroth. Josh. 11:2. Hence **הננב** Josh. 15:19, and simply **ננב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With **ה** parag. **ננבה** southward, Ex. 40:24; followed by **ל** Josh. 17:9, 10, **ננבה לאפרים** "southward (it was) Ephraim's;" and **מן** Josh. 18:14, **ננבה מן ההר** "southward of the mountain." Also with pref. **בננבה** Josh. 15:21, "in (the region lying) towards the south," and **לננבה** 1 Ch. 26:17. Compare **צפון**.

**ננר** unused in Kal, pr. apparently to BE IN FRONT (see **ננר**), TO BE IN SIGHT, hence *to be manifest*, Arab. *نجد* to be clear and manifest. Compare **ננר**.

**הננר** Hiphil—(1) pr. to bring to the light, hence *to shew, to tell*, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, **וידר** "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see **אמר** Gen. 4:8); as **הננר לי** "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) *to betray*, Job 17:5, **הננר רעים** " (who) betrays his friends to plunder."—(b) *to declare*, i.e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) *to declare, to confess*, Ps. 38:19; Isa. 48:5; *to profess openly*, Isa. 3:9.

(2) emphat. *to proclaim, to celebrate with praise*, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **הננר כחב** for **לננר**.

Hophal **הננר**, fut. **יננר**, inf. pleon. **הננר** Josh. 9:24; Ruth 2:11, *to be shewn, told*.

Derivatives, **ננר**, **ננר**.

**ננר** Ch. *to flow* Dan. 7:10.

**ננר** pr. subst. *the front part, the front, the side* of a thing which is next to the spectator. In acc. it becomes a prep. with suff. **ננר**, **ננר**, **ננר**.

(1) *before, in the presence of, in the sight of*, i. q. **לפני**, as **ננר כל עמך** before all thy people, Exod. 34:10; **ננר יהוה** before Jehovah, 1 Sam. 12:3; **ננר השמש** before the sun, while the sun is yet in the sky, Nu. 25:4 (compare **לפני שמש** Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out **ננרה** each one before herself," i.e. each her own way (*vor sich hin, itres Begeß*), compare Josh. 6:5, 20, and **איש לפניו** Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls **ננרי** (are) before me," they have a place in my care and affections, (compare **לפני** Ps. 19:15; Gen. 10:9).

(2) *over against, in front of*, Ex. 19:2, **ננר ההר** "over against the mountain." Josh. 3:16; 6:5, 20; *towards*, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing **ננרו** before him," in comparison with him (compare **ננר**).

With prepositions—(1) **ננר** pr. *as over against*. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (*die Gegenstände*), hence Gen. 2:18, "I will make for him (man) a helper **ננרו** corresponding to him." Verse 20. Well rendered by the LXX. verse 18, *κατ' αὐτόν*; 20, *δμοιος αὐτῷ*. Compare **ננר** Neh. 12:9. In the Rabbinic **ננר** is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. *برابر* over against, like, suitable.

(2) **ננר**, with suff. **ננר**, **ננר** etc.—(a) *before, in the presence of*, i. q. **ננר** No. 1. 2 Kings 1:13; Hab. 1:3. **ננר עמי** 2 Sa. 22:25; Job 4:16.—(b) *over against*, Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger **ננר** opposing the builders."—(c) *like* (compare **ננר**) Neh. 12:9, **ננרם** "their brethren like themselves."—(d) *pro, for* (comp. Germ. *vor* and *für*). Neh. 11:22, "the chief of the Levites for (**ננר**) the service of the house of God."

(3) **ננר**—(a) pr. *from before* (*vor etwas weg*), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **לְעֵינַי מִלְּפָנֶיךָ** from before my eyes;" Jon. 2:5 (also with a noun of removing, Ps. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **לְמִלְפָנֶיךָ**); also to be far away. Ps. 38:12, "my friends stood **לְעֵינַי מִלְּפָנֶיךָ** far off from my wound" (compare **לְ** No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life **לְעֵינַי מִלְּפָנֶיךָ** (for the fuller **לְעֵינַי מִלְּפָנֶיךָ**) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13. — (b) in the presence of, before, 1 Sa. 26:20; over against, opposite, adv. (comp. **לְ** No. 3, letter *c*). Gen. 21:16, "and she sat down **לְעֵינַי מִלְּפָנֶיךָ** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **לְ** **לְעֵינַי מִלְּפָנֶיךָ** over against any one, **לְ** is put first; Deu. 28:66, "and thy life shall hang **לְעֵינַי מִלְּפָנֶיךָ** לְךָ to thee over against" (Germ. dir gegenüber), for "over against thee;" i.e. thou shalt be in the greatest peril of thy life. — (c) against, absol. and adv. (*da* gegen); הִתְּחַבֵּר **לְעֵינַי מִלְּפָנֶיךָ** to set oneself in opposition (*sich* da gegen setzen), 2 Sam. 18:13; followed by **לְ**: **לְעֵינַי מִלְּפָנֶיךָ** against any thing, Jud. 20:34.

**נָגַד** Ch., Dan. 6:11. See the preceding art. (2).

**נָגַד** TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL. — (1) to make (one's own light) to shine, Isa. 13:10.

(2) to illuminate, Ps. 18:29; 2 Sam. 22:29. Hence —

**נִגְדָה** f. (Hab. 3:4) — (1) shining splendour, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**קְבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

**נִגְדָה** emphat. **נִגְדָה** Ch. light. Dan. 6:20, **נִגְדָה** by candle light. [In Thes. the meaning given is morning light, which is a preferable sense. Syriac **נִגְדָה** etc., the first dawn of the morning.]

**נִגְדָה** brightness, only in plur. Isa. 59:9.

**נָגַד** fut. **יָנַד** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable **נָגַד**, compare **נָגַד**, **נָגַד**, **נָגַד**; and also in the other which ends in **נָגַד** compare **נָגַד** to bark, properly to push, strike, as **נָגַד** and **נָגַד** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence —

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **נָגַד**; followed by **לְ** to wage war with any one; in Ithpuel id. Hence —

**נָגַד** m. apt to push, Ex. 21:29, 36.

**נָגַד** m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. **נָגַד** to go before, Ephr. i. 114; compare Germ. *Fürst*, i. q. the Eng. *first*). It is used — (1) of any prefect, or leader, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is prince of a people (*Fürst*), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **נָגַד** **מָשִׁיחַ** the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence —

(3) noble, honourable. Pl. neutr. *noble things*, excellent things, Prov. 8:6. (Arab. **نَجْد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

**נָגַדָה** fem. (from the root **נָגַד**). — (1) music of stringed instruments, Lam. 5:14; Isa. 38:20.

(2) a stringed instrument, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) a song, sung to the music of stringed instruments, a psalm, Ps. 77:7; specially a song of derision, a satire, Lam. 3:14; Job 30:9.

**נָגַד** an unused root, Arab. **نَجَل** prop. to cut (compare the kindred roots **נָגַד**, **נָגַד**), to wound, to pierce. Hence **נָגַד** a reaping hook.

**נָגַד** once part. pl. **נָגַדִים** Ps. 68:26. Elsewhere —

PIEL **נָגַד** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַד** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נָגִידָה**, **נָגִידָה** [and in Thes. **נָגִידָה** (for **נָגִידָה**)].

**נָגַע** fut. **יָנַע**, inf. **נָגַע**, with suff. **נָגַעְתָּ**, also **נָגַעְתָּ**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **לְ** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **לְ** Isa. 6:7, and **לְ** Num. 4:15; Hag. 2:12. Specially it is used — (a) to touch any thing, for to violate, to injure, Genesis 26:11 **הַנֶּגַע בְּאֵשׁ הָעֵדֻת וּבְאֵשׁ הָעֵדֻת** "he who



touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by  $\text{ל}$  Prov. 6:29; followed by  $\text{ל}$  Gen. 30:6 (compare  $\text{ἀνέσθαι}$ , 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by  $\text{ל}$  1 Ki. 6:27; Hos. 4:2;  $\text{ל}$  Mic. 1:9; Isa. 16:8; Jer. 4:10;  $\text{ל}$  Jer. 51:9;  $\text{ל}$  Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by  $\text{ל}$  2 Sam. 5:8;  $\text{ל}$  Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare  $\text{הִגִּיעַ}$ .

(4) intensive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by  $\text{ל}$  1 Sa. 6:9; Job 19:21. Part.  $\text{נִגְעָל}$  stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab.  $\text{ضرب}$ ), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 9:15, like  $\text{הִתְחַלֵּף}$ ,  $\text{הִתְעַשֵּׂר}$ , compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare  $\text{נָגַח}$ ,  $\text{נָכַח}$ ) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHIL—(1) causat. to cause to touch, especially in this phrase,  $\text{הָעֵרָא לְאֶרֶץ}$  "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch followed by  $\text{ל}$  Ex. 4:25;  $\text{ל}$  Ex. 12:22;  $\text{ל}$  Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by  $\text{ל}$  Gen. 28:12;  $\text{ל}$  Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by  $\text{ל}$ ).

(4) i. q. Kal No. 3, to come to, followed by  $\text{ל}$  Ps. 107:18;  $\text{ל}$  1 Sa. 14:9; hence to attain to, followed by  $\text{ל}$  Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

$\text{נָגַעַ$  m. with suff.  $\text{נִגְעָיִךְ}$ , pl.  $\text{נִגְעָיִם}$ .

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 28:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence  $\text{נִגַּעַת הַזֶּה$  a spot of scab, verse 31;  $\text{נִגַּעַת הַזֶּה$  a spot of leprosy, verses 3, 9, 20, 25, and without  $\text{נִגַּעַת}$  verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

$\text{נָגַח}$  fut.  $\text{יִגַּח}$ .—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL  $\text{נִגַּח}$  to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by  $\text{ל}$  to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence  $\text{נִגַּחַת}$ , and—

$\text{נִגַּחַת}$  m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

$\text{נָגַר}$  unused in Kal, pr. to FLOW, see Chald.  $\text{נָגַר}$  to draw out, and to flow; compare Heb.  $\text{נָגַר}$ , and  $\text{נָגַר}$  No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to  $\text{נִגְרוֹת}$ , Job 20:28; see  $\text{נָגַר}$  Niph.

HIPHIL  $\text{הִנְגִּיר}$ —(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare  $\text{הִעֲרָה}$  to pour out, to deliver) in this phrase  $\text{עַל-יְדֵי חֶרֶב}$  to deliver any one into the hands, i. e. into the power of the sword (compare  $\text{עַל יְדֵי}$  after verbs of delivering p. cccxxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הָיָה *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׁ fut. יִנְגֹּשׁ (once יִנְגֹּשׁ Isa. 58:3), ["Arabic نَجَشׁ"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נֹגֵשׁ a task-master, ἐργονόμος, Ex. 3:7; Job 3:18; also followed by כִּי, hence נֹגֵשׁ בּוֹ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נֹגֵשׁ an exactor of tribute, Dan. 11:20.

(3) *foreign, to rule*, part. נֹגֵשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִשָּׁה *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִשָּׁה; fut. יִנְגֹּשׁ, imp. נִשָּׁה, also נָשׂ (Gen. 19:9), inf. נִשָּׁה.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֵל to any person or thing, Gen. 27:22; 44:18; Num. 8:19; כִּי Isa. 65:5 (compare below letter c); ? Jud. 20:23; עַל Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; בְּנִשְׁתָּם אֶת־קִדְשֵׁי הַקֹּדֶשׁ "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near to a woman*, honeste dictum de coitu (comp. נָדַב); followed by אֵל Ex. 19:15.—(b) *to come near to Jehovah*, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near to anything* is sometimes i. q. *to reach it, to join oneself to anything*; followed by כִּי Job 41:8; used of the scales of the crocodile, אֶחָד יִנְגֹּשׁ "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, נִשְׁתָּה, well rendered by the LXX. ἀπόστα ἐκ. Vulg. recede illuc. Isa. 49:20, נִשָּׁה לִי "give place to me;" so the LXX. παίσσον μοι ῥόνον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָדַב used of going away; نَدَر Arabic مَضَى of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHIL הִנְיִשׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנְיִשׁ עֲצוֹתֶיכֶם "bring (set forth) your arguments;" (so also must be taken omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנְיִשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָדַב m. heap, pile (Arab. نَدَب, from the root נָדַד, the significations of which are however rather remote from those of this word; [In Thes. from נָדַד]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, כַּמֶּן כְּנֹד מִי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) לִדְבַר אֶחָד like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָה, an uncertain root; whence some derive נָדָה (נִדָּה) 2 Ki. 17:21 כְּחֵב; but see נָדָה.

נָדַב—(1) i. q. Arab. نَدَب TO IMPEL, TO URGE, TO INCITE to anything (kindred to נָדַד). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְבֹּק לִבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَب to impel oneself; hence to be willing, liberal, generous; see נָדַב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

*offer*, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נָרַב, נָרַב, and the pr. n. נָרַב, נָרַב.

**נָרַב** Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready for anything*; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַבְּרִי subst. *a free-will offering*, verse 16.

**נָרַב** ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954–952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

**נָרַב** f.—(1) *free-will, readiness of mind* (to give); whence נָרַב Num. 15:3; Psalm 54:8; and acc. נָרַב Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲשֵׂה נָרַב "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נָרַב); Exod. 35:29; Lev. 22:23, נָרַב תְּעִשָּׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, נָשָׂם נָרַב "abundant, copious rain."

**נָרַב** ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

**נָרַב** ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נָרַב part. Niph. prop. *joined together, cleaving together*.

**נָרַב** plur. נָרַב; inf. נָרַב; fut. נָרַב Nah. 3:7, and נָרַב Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָרַב, נָרַב; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נָרַב *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَج to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נָרַב.

POAL נָרַב *to flee away, to fly away*, Nahum 3:17.

HIPHIL הָרַב *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנָּרַב (in the Chaldee manner for הָרַב), *to be cast out*; part. מִנָּרַב 2 Sam. 23:6; fut. יִנָּרַב *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נָרַב, נָרַב and נָרַב; comp also נָרַב.

**נָרַב** Ch. *to flee away*, Dan. 6:19.

**נָרַב** m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4.

**נָרַב** not used in Kal, i. q. נָרַב TO FLEE, TO GO AWAY (Syr. and Samar. id.).

PIEL הָרַב *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָרַב No. 4. (In the Rabbinic נָרַב is excommunication, separation from the congregation.)

II. **נָרַב** an unused root, i. q. נָרַב No. 2. *to give freely, to be liberal* (Arab. نَد to be moist, liberal), hence נָרַב and—

**נָרַב** masc. *a large gift, given to a harlot*, Eze. 16:33.

**נָרַב** f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; מִיֵּי־נָרַב Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מִלְּבָבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

**נָרַב** fut. יִרַב prop. TO THRUST (stoffen), TO IMPEL (see the cogn. יִרַח and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by לְ Deu. 20:19.

NIPHAL נִרַב.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber יִרְדָּהּ לְכֶרֶת עֵצָא וְנָו and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדָּח *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְּחוּ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, תַּנְשִׁיחַ נִדְּחָה בְּמִסְכִּי "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מְצִלָּה מְנִדָּח "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְּיָה—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מָן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter a flock*, Jer. 23:2; 50:17.

(3) *to seduce any one*, Deut. 13:14; Pro. 7:21; followed by מָן to draw away from any thing, Deut. 13:6; מָשַׁל verse 11.

(4) *to bring, to draw down (evil) on any one*, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדָּח *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּחָיִים.

נָדַב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נָדַב לְבָבוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.); Ps. 51:14, נִדְּחָה רֹחַ "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 26:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מְשָׁלִים.—In many of the significations this word agrees with its synonym נָדַד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָדַד, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נָדִיבָה f. nobility, a noble and happy condition, Job 30:15.

נָדַן an unused root [not inserted in Thes.] perhaps i. q. לָדַן to be soft, flexible. Hence—

I. נָדַן the sheath of a sword, 1 Chr. 21:27. See נָדָה. [Derivation doubtful]. Of another origin is—

II. נָדַן i. q. נָתַן a large gift, given to a harlot, Eze. 16:33; from the root נָתַן, with the added syllable נָ. De Rossi's Cod. 409 has נָדִידָה.

נָדָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָדָן, and נָדָה, and נָדָן, with He parag. of the form נָדָה, נָדָה, נָדָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָדָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeant animae velut vaginam ademerint," and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκευος by Ælian. Hist. Anim. xvii. 11.

נָדָה fut. נִדְּחָה Ps. 68:3, and יִדְּחָה Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight an enemy*, i. e. to conquer, metaph. Job 32:13.

NIPHAL נִדְּחָה pass. *to be driven away*, Isa. 41:2; Ps. 68:3; נִדְּחָה a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. נִדְּחָה Ps. 68:3.

נָדַד—(1) i. q. Arab. نَدَرَ TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدَرَ, Chald. נָדָד a threshing floor. This root is cognate to words of sowing and scattering, as נָתַן (which see), נָדַד.

(2) *to vow, to promise voluntarily to do or to give any thing*. (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

ration of scattering. [In *Thes.* this is separated into two roots according to the Arabic distinction]. Lev. 27:8; Mal. 1:14. Fut. יָדַר Nu. 6:21, and יָדַר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נָדַר to vow a vow, Jud. 11:39; 2 Sa. 15:8. — Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נָדַר and נָדַר with suff. נָדַרִים pl. נָדַרִים m.

(1) a vow, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נָדַרִים to vow vows, see the root נָדַרִים Ps. 22:26, and עָשָׂה נָדַרִים to perform vows, Jud. 11:39.

(2) anything vowed, a vowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נָדַבָה a voluntary gift.

נָהָה m. ἀπ. λεγόμεν. Eze. 7:11, according to the Hebrews, lamentation, for נָהָה (of the form נָהָה), from the root נָהָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) ὡπαίσμος, ornament, grace; in support of this compare the root נָהָה, Arab. نَجَّ to be conspicuous, to be magnificent.

נָהָה fut. יָנָהּ. — (1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נָהָה, Arab. نَجَّ (kindred roots are נָהָה, נָהָה, נָהָה, compare Æth. ከሁሉ to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, יָנָהּ "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נָהָה נָהָה to drive a wagon. 2 Sam. 6:3; followed by נָהָה 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by נָהָה Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4, comp. 60:11. (With this signification accord Gr. Lat. ἄγω, ago, ἡγέομαι; Pers. اختن to lead, to bring).

(3) intransit. to act (εἶπαθ thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נָהָה בְּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נָהָה, fut. יָנָהּ. — (1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיַּנְהֵם וַיַּבְהִירוּ "and caused to drive heavily."

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away Gen. 31:26.

Derivative מְנַהֵג.

נָהָה an unused root; see under the word נָהָה.

נָהָה TO WAIL, TO LAMENT (prop. to cry out נָהָה, (נָהָה), Ezek. 32:18. Mic. 2:4, נָהָה נָהָה נָהָה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence —

NIPHAL, to gather selves together; like the Chaldee נִפְחָה; prop. to be convoked, called together; comp. נִפְחָה Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare נִפְחָה אַחֲרֵי יְהוָה. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, lamented after Jehovah; i. e. followed him mourning.

Derivatives נָהָה, נָהָה, נָהָה, נָהָה.

נָהָה Chald. light, Dan. 2:22 קרי and this form is usual in Chaldee. In נָהָה it is נָהָה, like the Syr. نَهَّ light, shining. See נָהָה No. 2.

נָהָה in pause נָהָה m. (from the root נָהָה) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נָהָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נָהָה is part. Niph. [so taken also in these passages in *Thes.*], of the root נָהָה see p. CCXXX, A.

נָהָה see נָהָה.

נָהָה Chald. (from the root נָהָה No. II) illumination, wisdom, Dan. 5:11, 14. Syr. نَهَّ id.

נָהָה a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהָה No. 1; compare נָהָה river. Hence —

PIEL, נָהָה, fut. יָנָהּ. — (1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיַּנְהִימוּ בַּחֲמֹרִים "and they led them borne upon asses." Specially to lead to water, Ps. 23:2, עַל-מַיִם מְנוּחֹת יְנַהֵלֵנִי "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:19) —

(2) to guard, 2 Ch. 32:22; (compare הִנָּחִי 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17 compare נָהָה verse 12.

HITSAPHEL, to go on, Gen. 33:14. Hence —



**נהלל** m. — (1) prob. *pasture* to which cattle are led out (like מִדְבָּר from דָּבַר), Isa. 7:19.

(2) [Nahalal], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, נְהַלֵּל [Nahalal].

**נהם** fut. נִהְמֻ. — (1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (נִפְפִּיר), (Prov. 19:12; 20:2); to be distinguished from roaring (נָאָה), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under נָאָה; and also compare נִנְאֵם). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare נָאָה), Eze. 24:23; Prov. 5:11. Hence —

**נהם** m. the growl of a young lion, Prov. 19:12; 20:2; and —

**נִהְמָה** f. constr. st. נִהְמַת the roaring of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

**נהק** fut. נִהְקֻ. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots נָאָה, אָנָה, אָנָה).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic נָהַר id.); whence נָהַר a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2; נָהַרְוּ אֵלָיו "and all peoples shall flow together unto it" Jer. 31:12; 51:44; followed by נָהַר Mic. 4:1. Hence נִהְרָה, נִהְרָה.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. נָהַר ["Arab. نَار"], (see the letter ה), whence to be glad, rejoice, from the light or brightness of a happy face (see נָהַר let. g. Ps. 34:6; Isa. 60:5).

Derivatives נִהְרָה, נִהְרָה, נִהְרָה.

**נָהַר** m. constr. נָהַר, plur. נִהְרִים and נִהְרֹת (m. Ps. 93:3); constr. נִהְרֹת, dual. נִהְרִים (see below) a stream. — (1) a flowing, das Strömen, die Strömung. Jon. 2:4; וְנָהַר יִסְבְּבֵנִי "and the flowing (of the sea) surrounds me" (compare *κεκρυμμένον ὕδρος*, Il. ε', 245). Job 20:17; נָהַר דְּבַשׁ וְחֶמֶץ "streams of rivers of milk and honey," Isa. 44:27.

(2) a river, stream, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נָהַר מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נָהַר גֹּזָן the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נָהַר the rivers of Ethiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; נִהְרֹת כְּבָל (the Euphrates, with its canals), Ps. 137:1; נִהְרֹת דְּמִשְׁקָא 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נָהַר פָּרַת the river of Euphrates, Gen. 15:18; נָהַר כְּבָר the river Chebar, Eze. 1:1, 3. With art. הַנָּהַר the river kar' *ἔσχατος* is the Euphrates, Gen. 31:21; Exod. 23:31; more fully הַנָּהַר הַגָּדוֹל נָהַר פָּרַת Gen. 15:18; Dent. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews נָהַר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since נָהַר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual נִהְרִים (prop. from the form נָהַר) the two rivers, the Tigris and Euphrates; whence נִהְרִים אֲרָם Syria of the two rivers, i. e. Mesopotamia, see אֲרָם.

**נָהַר** emph. נִהְרָה, נִהְרָה Ch. m. a river, Dan. 7:10, emphat. kar' *ἔσχατος* the Euphrates, Ezr. 4:10, 16, 17, 20.

**נִהְרָה** f. light, the light of day, i. q. Arabic نَهَار Job 3:4, see נָהַר No. II.

**נָאָה** in Kal, of uncertain authority, Num. 32:7 כְּחִיב (see Hiphil No. 2).

HIPHIL נִהְיָ prop. verneinen, vernichten. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable נָ, נָה, נָה, נָה, נָה under the word נָה p. XXI, A; also נָהָה and נָהָה to prohibit, to hinder). Fut. by the omission of ה, נִי Ps. 141:5, where thirty-six codices read more fully נִיָּה.

(2) to hinder, restrain, Num. 30:6; אִם-הִנֵּי אִם-הִנֵּי "if her father restrain her;" verses 9, 12. Followed by הִנֵּי to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) to bring to nothing (vernichten), to make void, Ps. 33:10.

Derivative, נִהְיָה. There is also a different root נָהָה; whence נָהָה raw.

**נָבַח** — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נָב, which is found in the roots beginning with it, as נָבַח, נָבַח, נָבַח, and this is frequently applied,

sometimes to the sense of sprouting, as نبت, נָבַט sometimes to that of speaking, as נִבְּרָה, Eth. נִבְּרָה, Arab. نَبَسَ; also to the sense of rising above, as نَبَا, نَبَأَ Conj. VIII. to become high, نَبَّرَ to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) *to increase, to receive increase*, Ps. 62:11, compare מִרְבִּית.

PIEL נוֹרֵב *to cause to germinate, to produce,*  
Zec. 9:17.

Derivatives, גְּבוּלוֹת, גִּיבֵי, and the pr. n. גִּיבֵי.

נָיִב, i. q. בָּתִּיב Isa. 57:19 or נֹיב which see.

**נָדַד** (compare cogn. **נָדַר**)—(1) TO BE MOVED, TO BE AGITATED (Arab. **نَاد** Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence *to wander, to be a fugitive*, Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; *to flee*, Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, **נָדַד קַצִּיר** “the harvest has fled” [“but see **נָדַד**,” which some in this place take as the subst.].

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare Job 16:4, 5); hence—(a) *to comfort* the afflicted, followed by ? of pers. Job 2: 1; 42:11; Isa. 51:19; Jer. 16:5.—(b) *to grieve, to lament, to deplore* the dead, Jer. 22:10.

חִפְּיֵל חִפְּיֵל.—(1) causat. *to cause to wander, to expel*, 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, to agitate, to nod, wag with the head (נָדַד), Jer. 18:16.

HOPHAL, part. **נִקַּח** 2 Sam. 23:6, *shaken out, thrust out*; but R. b. Asher reads **נִקַּח**, from the root **נִקַּח**.

HITHPAEL הִתְנוּחַ.—(1) *to be moved to and fro, to wag*, Isa. 24: 20; *to move the head*, Jer. 48: 27.

(2) *to lament*, Jer. 31:18.

Derived nouns, נוד, גִּיר, מְנוּד [and in Thes. גִּר].

𐤒𐤍 Ch. to flee, Dan. 4:11.

נֹד m. *flight, exile* (Ps. 56:9); hence [*Nod*],  
pr. n. of the country to which Cain fled, Gen. 4:16.

**נֹדָב** ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, 1 Ch. 5:19.

נִהָ see נִהָ

**נָחַה** i. q. נָחַה.—(1) TO SIT DOWN, TO REST; Hab. s:5, נָחַה יְהוֹי וְלֹא יָנַח “he is a proud man and does not rest,” but seeks disturbances and wars. Also to *dwell*; see נָחַה, נָחַה.

(a) *to be decorous, becoming* (how this idea is

connected with that of sitting down has been shown above under the root  $\text{הָיָה}$  Pile).

HIPHIL, to adorn (with praises), to celebrate; Ex. 15:2, **וַיִּגְדָּלוּ** LXX. *δοξάσω αὐτόν*. Vulg. *glorificabo eum*. Hence—

**נָתָה** const. נָתָה; with suff. נָתָהּ, נָתָהּ m.—(A)  
adj.—(1) *inhabiting*. Fem. c:nt. נָתָה; Ps. 68:13,  
נָתָה "the inhabitrress of the house," i. e. the  
matron as residing at home, οἰκοῦρος.

(2) *decorous, becoming*, f. נָוָה Jer. 6:2.

(B) subst. *a seat*, poetically—(1) *a habitation* of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) *a pasture where flocks lie down and rest*, Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. מְנוּחָה לְ Is. 65:10; מְנוּחָה לְ עַמִּים Eze. 25:5; Jer. 32:12. For the plur. const. is used the form מְנוּחֹת which see.

נֹהֵךְ f.—(A) adj. f. *inhabiting, becoming*; see נֹהֵךְ letter A.

(B) subst. i. q. מִן letter B, *a seat, a habitation*.  
—(a) of men, Job 8:6.—(b) of herds and flocks, *a pasture*, Zeph. 2:6.

ָיָן fut. יָנָה.—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, הָשִׁיב רֵיחַ; compare cogn. Arab. رَاح I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. ruhen (rufen), of the same stock as riefen (lower German rufen, rüfen, compare ruafen, to desire). Arab. نَاح specially is, to kneel down as a camel; Conj. IV. causat. مَنَاح a place where camels lie down. Syr. and Chald. i. q. Hebr. אָנַח to respire, to rest; compare under נָחָה.—E. g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. نَاح IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol. נָח loc. cit.; and followed by ׀ Ex. loc. cit.; and ׀ of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by ׀ Nu. 11:25, 26; compare Isa. 11:2.

(2) *to rest, to be at rest*, specially—(a) from labour, i. q. נָחַץ Ex. 20:11; 23:12; Deut. 5:14.—(b) from troubles and calamities, followed by נָחַץ Job 3:26; Esther 9:22. Impers. Job 3:13, נָחַץ נָחַץ "then I should have had rest." Isa. 23:12; Neh.

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHAL, double both in form and in signification.

(A) הָנִיחַ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay a scourge upon* any one, Isa. 30:32. Metaph. הָנִיחַ חֲמָתוֹ בִּי *to deposit one's wrath*, i. e. *to satisfy it, to accomplish it on* any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הָנִיחַ לְהָרִיב לָכֶם מִכָּל אֹיְבֵיכֶם מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, καταπαύεις).

HOPHAL הוּנַח *rest to be given*, followed by a dat. Lam. 5:5.

HIPHAL (B) הָנִיחַ (like הָשִׁיב from הָשַׁב; הָנִיחַ from הָנַח; and the noun מְשֻׁבָּט i. q. מְשֻׁבָּט from שָׁבַט) fut. יָנִיחַ part. מְנִיחַ—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, בְּ, of place, 1 Ki. 13:29—31; specially *to deposit for safe keeping*, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (verfegen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הָנִיחַ בְּמִשְׁכָּר "to give any one into custody," Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הָנִיחַ לְאֶרֶץ בְּדִי "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness הָנִיחַ הַמְּאִיִּם הַגְּדֹלִים quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let any one rest, not to disturb, to let alone* (in Ruhe lassen), with acc. הָנִיחָה אֹתִי let me alone that, allow me, Jud. 16:26; more often with dat. הָנִיחָה לִּי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ׀ with a fut. 2 Sa. 16:11, הָנִיחוּ לוֹ וְיִכְלָל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; הָנִיחוּ אֶת־לִּי "it will not suffer him to sleep" (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָחַשׁ and נָחַן in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause any one to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הָנִיחַ יָד כִּן *to cause the hand to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הוּנַח *to be set, placed*, Zec. 5:11 (compare the Chald. form הֻנַּח Dan. 7:4). Part. הֻנַּח what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, הִנָּחָה, מְנָחָה, נְחִיחָה, נִיחָה, and the pr. n. הִנָּח, מְנָחָה, נְחִיחָה, and—

נָח, נָחָה—(1) *rest*, Est. 9:16, 17, 18, with suff. נָחָה 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. הַיָּם הַזֶּה the waters of Noah, used of the flood, Isa. 54:9.

נָחָה ("rest"), [Nohah], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נָחַח TO BE MOVED, TO SHAKE, i. q. מָוַח, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

[נָחַח] (כ), see נָחַח].

נָחַל Ch. PAEL נָחַל i. q. נָחַל *to pollute, to make filthy*; whence—

נָחַל Ch. f. Ezr. 6:11, and—

נָחַל Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָחַם TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָחַם to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, نَامَ to be asleep.

Derivatives, מְנָחָה, pr. n. נָחָה, and—

נָחָה *slumber, light sleep*, Prov. 23:21.

נָחַץ NIPHAL (according to קרי), or HIPHAL (according to כתיב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְכִנְיָ שֶׁשֶׁשׁ יוֹנָה שָׁמֹ "as long as the sun remains, his name shall flourish." Hence נָחַץ progeny, and

probab. נול; also נול Syr. and Ch., a fish, so called from its being so prolific; (compare נול).

נח ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναύη, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies Ναβή and Ναβι (see Holmes.) it may be gathered that more recent copyists took Ναύη to be put by itacism for the Hebrew נביא. Once נח [*Non*] 1 Ch. 7:27.

נוס—(1) TO FLEE FROM any person or thing, followed by נ Isai. 24:18; נפני 2 Sam. 23:11; followed by לפני Deu. 28:25; Josh. 7:4.—Lev. 26:36, ונסו מן־סַחֲרֵי־הָרֶבֶץ Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נסוּ הַצִּלְלִים "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once לוֹ נס, French, *il s'enfuit*, Isaiah 1:8; compare ? No. 4, a.

(2) to hasten, to be borne swiftly (comp. נחפו, נגר, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נוֹסֵם to *impel*. Isa. 59:19, "a confined stream בוֹ יָהוָה נִסְסָהּ which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL הִנִּיֵּס—(1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (etwas flüchten), Ex. 9:20; Jud. 6:11.

HITHPALEL הִתְנוֹסֵם to betake oneself to flight, Ps. 60:6; comp. נָסַם No. II.

Derivatives, מְנוֹסָה, מְנוֹסָה, נִסִּים.

נוע—(1) TO MOVE TO AND FRO, TO VAGILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νέω*, *nuo*, Germ. *nicken*, *wanken*, *schwanken*. Kindred is נחם specially used of those who are slumbering, like *νυστάζω*, Pers. نویدن). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to *vibrate*, to *swing to and fro*, used of miners suspended in the pits, Job 28:4, וְלִי מְאָנִישׁ נָע "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaphorically for to rule trees Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נָדָה and נָדָה.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the *ἐπιχαίρειναι* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נ as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me וַיִּנְיֵנִי עַל־כַּרְפִּי וַיִּנְיֵנִי עַל־כַּרְפִּי וַיִּנְיֵנִי עַל־כַּרְפִּי וַיִּנְיֵנִי עַל־כַּרְפִּי" and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλάζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מְנוֹנֵנִים and pr. n. נָעָה.

נוֹעֲדִיהָ ("with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נָוָה—(1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL הִנִּיף—(1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by על Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by על 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אִם־יִתְנַבֵּל הַמַּשּׁוֹר עַל־כַּנְיָו "shall the saw boast itself against him who shaketh it? כְּהִנִּיף שָׁבַט אֶת־קִרְיָיו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by על Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appa

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders *حَبَّ* to wave, to shake, in those of the latter *ف*; to lead, to lead about. An offering thus presented was called *תְּנוּפָה* wave offering, Luth. *Bebeopfer*. As to the opinions of the Jews about it, see Carpzov, in *Apparatu Antiqu. S. Cod.* p. 709, seq.

(2) to scatter, shake forth (used of God sending rain), Ps. 68:10.

HOPHAL *הִנִּיף* pass. of No. 1, d. Ex. 29:27.

PILEL *נִיפֵף* i. q. Hiph. No. 1, to shake the hand against anything, a gesture of threatening, Isa. 10:32.

Derivatives, *נִפְּחָה*, *נִפְּחָה*, *נִפְּחָה* and —

*נִיף* m. elevation, height, from the Arabic usage

*نَف* from the root, *نَاف* to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word *נִי* Memphis (which see), is of Egyptian origin.

*נִיף* (1) pr. TO SHINE, TO BE BRIGHT, like Arabic

*ناض* Med. Waw, compare *נָצַץ* and *נִיצוֹץ* a spark. It is applied —

(2) to the signification of *flourishing* (compare *נָהַף*, *נִי* see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic *ناص*, compare *נָצַר* No. 1, 2, and Lat. *micare*.

HIPHAL *נִיף* to flourish, Cant. 6:11; 7:13. (In Targg. *נִיף* id.).

From the cognate verb *נָצַץ* (which see) are derived the nouns *נִיץ*, *נִיץ*, *נִיץ*.

*נִיץ* f. a feather, Eze. 17:3, 7; Job 39:13; from the root *נָצַח* which see. As to the form *נִיץ* Lev. 1:16; see below.

*נִיץ* i. q. *נָקַץ* to suck, whence fut. HIPHAL *וְתִנְיֶקְהוּ* “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read *וְתִנְיֶקְהוּ* [from *נָקַץ*].

*נִיף* an unused root, i. q. Arabic *نار* to give light, cogn. to the verb *נָהַר* No. II.

Hence are the nouns *נִיר*, *נִיר*, *נִיר*, pr. n. *נִירָה* [and the following words] —

*נִיר* f. Chald. fire, Dan. 3:6, 11, 15, 17; 7:9.

*נִיר* Syr. *نم* (compare Gr. *νόσος*, *νόσος*) i. q. *נִיר* TO BE SICK, once used figuratively of the soul, Ps. 69:21.

*נִיר* fut. apoc. *נִיר* and *נִיר*, i. q. Arab. *نر* TO LEAP.

(1) to exult with joy, see Hiph.

(2) used of fluids, to be sprinkled, to spatter (sprizen), followed by *עַל*, *עַל* upon, or at anything, Lev. 6:20; 2 Ki. 9:33; Isa. 63:3.

HIPHAL *נִיר*, fut. apoc. *נִיר* — (1) to cause to exult, i. e. to fill any one with joy; followed by *עַל* on account of something (comp. *עַל* *שִׂמְחָה*). Isa. 52:15, *כִּי יִמְלֵךְ יְהוָה וְיִמְלֵךְ יְהוָה* “so shall he fill many people with joy because of himself.” Compare *בְּיָהוֹה*. LXX. *ὁὗτω θαυμάσονται ἔσθιν πολλὰ ἐπ’ αὐτῷ*, prob. taking *יָהוָה* for *יֵשׁוּעַ* = *יֵשׁוּעַ* in the phrase *יֵשׁוּעַ פְּנִי*, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., shall he besprinkle many nations (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb *נִיר* [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) to sprinkle water, blood, followed by *עַל* Ex. 29:21; Lev. 5:9; 14:7; *לִפְנֵי* 4:17.

Derivative *נִירָה* (proper name).

*נִיר* m. pottage, boiled food; prop. something cooked, pr. part. Niphal of the root *נִיר*, with the radical preserved, although these verbs elsewhere in Niph. adopt the form *עו*. There are not any traces of a root *נִיר*. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

*נִיר* m. (from the root *נִיר*) consecrated, specially,

(1) a Nazarite, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully *נִיר* consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a vine, which in every seventh, and also in every fiftieth year was not pruned, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. *בתולת שקמה* virginity of a sycamore, used of a sycamore not yet pruned.

(2) a prince, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare *מִשְׁחֵי*.

*נִיר* fut. *נִיר*. — (1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. *נִירִים* fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16. — Like other verbs of flowing (see *נִיר* No. 4, Heb. Graza § 135, note 1) —



(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וַיִּשְׁפְּנוּ עֵינָיו וַיִּשְׁפְּנוּ "and our eyelids flow down with water," Isa. 45:8; Job 38:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְנַלֵּת. — Note מְנַלֵּי Jud. 5:5, is for מְנַלֵּי Niphal, from נָלַל, which see.

HIPHAL הִנִּיל causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under נָלַל.

נָזַם an unused root, i. q. Arab. نظم to bore, to string pearls on a thread; whence نَظْمٌ a string of pearls, or, as I think preferable, i. q. Ch. נָזַם to muzzle; whence Syr. نَحْمَلٌ a nose-ring, and Æth. ንግግ: a ring, put through the nostrils of beasts which are to be tamed, i. q. נָזַם. Hence—

נָזַם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebræerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נִזְק Dan. 6:3.

APHEL הִנִּיק to damage any one, Ezr. 4:13, 15, 22. Hence—

נִזְק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نذر to consecrate, to vow, i. e. i. q. נָזַר and נָזַר"]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by הִנִּיחַ to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by לָּ Hos. 2:10 (cogn. is נָזַר to vow, and the Arab. نذر to vow, to consecrate).

HIPHAL הִנִּיר.—(1) causat. to cause any one to separate himself, Lev. 15:31, וַיִּנְדְּבוּ בְנֵי יִשְׂרָאֵל "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab, نذر IV., to admonish.

(2) transit. to consecrate, followed by לָּ Num. 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לָּהּ Num. 6:2, 5, 6.

Derived nouns, נִזְרִים, נִזְרִי, and—

נִזְרִי m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבִיבֵי נִזְרִי stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נִזְרִי No. 3).

נָח see נוֹחַ.

נָחִי ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחַה pret. and imp. Kal, fut. and inf. Hiphal, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שָׁחַב לְנֹחִים וַיִּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחֻם see נָחַם.

נָחֻם ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נִחֻמִּים m. pl. (from the root נָחַם).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נִחְמִים).

(2) pity, mercy, Hos. 11:8.

נָחֹר ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחֹשׁ masc. adj. (denom. from נָחַשׁ) brzen, Job 6:12.

נְחֹשֶׁת pr. fem. of the preceding, neutr. made of brass, hence i. q. נְחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, וַיִּלְחֹת נְחֹשֶׁת "brazen gates;" Job 40:18, נְחֹשֶׁת נְחֹשֶׁת "brazen channels;" 28:2, אֶבֶן יָצַק נְחֹשֶׁת "the stone is molten into brass."

**נחלה** f. *Psa. 5:1*, an instrument of music, prob. *flûta*, a pipe or flute, prop. perforated, i. q. **נחל**; for **נחלה** (see *Lehrig. p. 145*) from the root **נחל** to bore.

**נחיריים** dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܚܝܪܝܐ** nose; Arab. **نحر** aperture of the nose.

I. **נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **את** (with any one) *ibid.*, *39:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר־יִנְחֹלוּ לָכֶם אֶת־הָאָרֶץ** "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָחֵלְנוּ** "give us a possession."

PIEL **נָחַל** to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **נָחַל עַל־יוֹם** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **יִרְחֹשׂוּ לִי יְחִישָׁיו** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 39:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהָיָהנְחֻלָּתָם אֲתָם לְבָנֵיהֶם אַחֲרֵיהֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm.*, p. 204.

II. **נחל** an unused root, i. q. **נָהַל**, **נָהַר** to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

**נחל** with **ה** parag. local (*Num. 34:5*), and poet. (*Psa. 124:4*) **נְחֻלָּה**, dual **נְחֻלִּים** *Eze. 47:9*; plur. **נְחָלִים**, **נְחָלִי** masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נְחַל קָדְרוֹן**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see **נְחָלִים**), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נְחַל מִצְרַיִם** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *Ῥινωκόρπουρα* [?], now. **العريش** *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see **נָהַר**). [Yet it can hardly be doubted that they are identical.] Trop. **נְחַל נָפְרִית** a torrent of sulphur, *Isaiah 30:33*; **נְחָלִי בָלְעָל** torrents of destruction, *Psa. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وادي**, Syriac **ܡܕܝܢܐ**. *Gen. 26:19; Cant. 6:11*; as **נְחַל אֶשְׁכֵּל**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נַחַל** "they cut out (i. e. they dig) a pit."

**נחלה** *Psa. 124:4*, see the preceding word.

**נחלה** f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בְּיוֹם נְחֻלָּה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נְחֻלָּה** wound, is to be preferred; see **נִחַל** Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **נְחֻלַּת בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נְחֻלַּת יְהוָה** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase. *לִי חֶלֶק וְנַחֲלָה*, see חֶלֶק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אֲבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֶלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחֲלִיאֵל ("valley of God"), [Nehaliel], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נַחֲלָמִי [Nehelamite], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָה f. i. q. נַחֲלָה with the uncommon feminine termination נָה, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoe. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحِم; cogn. roots נָחַם (comp. לָחַם and לָחַם), and הָקַם, which see.

NIPHAL נָחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נִיאָנַח, ὀδύρομαι, contristari, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִיאָנַח הַנָּחִים "I am weary of pitying;" followed by *לָל* Psal. 90:13; *לָל* Jud. 21:6; *לָל* verse 15; *לָל* Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by *לָל* Ex. 32:12, 14; Jer. 8:6; 18:8, 10; *לָל* 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [to be comforted], Gen. 38:12; followed by *לָל* on account of any thing, 2 Sa. 13:39; and נִיאָנַח i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ περὶ αἰσθῆσιν ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Followed by *לָל* Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נָחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also *לָל* of the thing on account of which one is comforted, Gen. 5:29; and *לָל* Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נָחַם *to be comforted*, Isa. 54:11. Part. מְנַחֵם for נִיאָנַח Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִתְנַחֵם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by *לָל* Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עֵשָׂו אָחִיךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נְחָמָה, נְחָמָה, pr. n. נְחָמָה, and those which follow.

נָחַם ("consolation"), [Naham], pr. n. m. 1 Ch. 4:19.

נָחַם m. *repentance*, Hos. 13:14.

נִיאָנַח f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נִיאָנַח ("whom Jehovah comforts," i. e. whom he aids), Nehemiah, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare נִיאָנַח. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נִיאָנַח ("repenting," ["merciful"]) [Nahamani], pr. n. m. Neh. 7:7.

נִיאָנַח i. q. נִיאָנַח *we*, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַם an unused root, see נָחַם.

נָחַץ i. q. נָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نَحَض id.).

נָחַר an onomatopoe. root, Arab. نَحَرَ, Syriac نَحَرَ *to snort, to breathe hard through the nose*; compare Æth. ንሐረ: to snore (idnārāḥen), Gr. ῥέγγω, ῥόγγος. Hence נִיאָנַח, pr. n. נִיאָנַח, and—

נָחַר m. Job 39:20, and נִיאָנַח f. Jeremiah 8:16, *snorting, neighing* of a horse.

נִיאָנַח 2 Samuel 23:27, and נִיאָנַח 1 Chron. 11:39 ("snorter"), [Naharai], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. נָחַשׁ TO HISS, TO WHISPER (ἰσίδεν, ἰσίδειν), specially used of the whispering of soothsayers (see נָחַשׁ Piel,

Psalm 58:6) compare Nāṣor נָסַר to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) to practise enchantment, to use sorcery, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ḥimantia*, divination by serpents; as if it were denom. from נחש, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) to augur, to forebode, to divine, Gr. *oiwri-ζουμαι*, comp. Syr. ناسف Pe. and Pa. id. Gen. 30:27, נחשתי ויברכני יהוה בנקוד "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know נחש ינחש איש אשר כבולני that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יִנְחָשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נחש a second root is given in Thes. probably signifying to shine, whence נחשת brass, etc.] [Derivatives of No. I the following words, also נחש and נחשק.]

נחש m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נחש m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

נחש m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. ناسف, Heb. נחשק.

נחשן ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נחשת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נחשתך.

(1) *brass*, χαλός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*.—(a) *money*, Ezek. 16:36, נחשתך Vulg. *quia effusum est aes tuum*.

—(b) *a fetter, or bond of brass*, Lam. 3:7; especially dual נחשתים Jud. 16:21; 2 Sa. 3:34, double bonds.

נחשתא ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נחשת m. (from נחש and the formative syllable נחש), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נחת fut. ינחת Ps. 38:3, and יחת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramaean, i. q. Hebr. יר, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun נחת); Jerem. 21:13, כִּי־יִנְחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וְנִנְחַת עָלַי יְהוָה "and thy hand came down upon me," chastising me; plur. ינחתו Job. 21:13, for יחתו with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תחת נצרה בלבבן "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22; נחת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נחת i. q. Kal Psalm 38:3, כִּי־יִנְחַת עָלַי "for thy arrows come down upon me," they pierce me.

PIEL נחת to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. הִנְחַת Joel 4:11 [taker in Thes. as meaning to lead down].

[Derivative, נחת].

נחת Chald. to come down, to descend; part נחת Dan. 4:10, 20.

APHEL, fut. ינחת; imp. אִנְחַת; part. מִנְחַת.—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנְחַת to be cast down, Dan. 5:20.

נחת (Milél), from the root נח, f.—(1) a letting down; Job 36:16, נחת שִׁחְתְּךָ "food set down upon thy table;" Isa. 30:30, נחת יְרֻעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נחת קלא כף נחת "a handful in quiet."

(3) [Nahath], pr. n.; see נחת.

נחת adj. coming down, descending, only in pl. (with Dag. euphon.) נחתים 2 Ki. 6:9, coming down.

נטה fut. יטא, apoc. יט, יט, יט.

(1) TO STRETCH OUT, TO EXTEND (Arab. نط)

stretch out threads; cognate words are נָתַח, נָתַח, נָתַח (which see).

(a) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Messschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיֹת נֶרֶךְ "with a stretched out (or an erect) neck;" Ps. 102:12, צֶלֶל נְטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנוֹקְחָה כְּדֵשׁ שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, עָלֶיךָ אֲנִי נֹטֶה עֲלֶיךָ "I spread out to thee three things;" i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטֶה there is נָטַל).

(c) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּשֶׁב אֱלֹהֵי הַסֶּדֶר "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעַל from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIPHIL, הִנָּח fut. נָטַח, apoc. יָטַח, יָטַח 2 Sa. 19:15; imp. apoc. הִנָּח Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) *to expand, as*

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by אֶל, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִפָּךְ חֶסֶד עַל פִּי to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i. e. *to avert* evil, Jer. 5:25.—(d) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(e) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִפָּךְ מִיֶּשָׁעַם 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לְהַפֵּךְ רַבִּים לְהַפֵּךְ "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives נָטַח, נָטַח, נָטַח, נָטַח and the pr. n. נָטַח (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַח), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نَطَنَ id., compare Gr. σταλάμιον, a kind of earrings, from σταλάω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַח see Niphal, Isa. 16:8.

נָטַל fut. יִטֹּל.—(1) TO TAKE UP, TO LIFT. (Syr. نَطَلَ to be heavy, from the idea of carrying. Cogn. roots are نَطَلَ, نَطَلَ, نَطَلَ, نَطَلَ, نَطَلَ, and those which are formed from them, as tolero.) Isa. 40:15, יִטֹּל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thes.]

(2) Followed by עַל to lay upon some one. 2 Sam. 24:12, עָלַי אֲנִי נֹטֵל עֲלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵה). In the same sense is said יִטֹּל לְפָנַי Jerem. 21:8. Lam. 3:28, כִּי נָטַל עָלַי "because (God) has laid upon him the load of calamity."



PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נָטַח, נָטַח.

נָטַח Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נָטַח m. weigh, burden, Prov. 27:3.

נָטַח fut. נָטַח, inf. נָטַח and נָטַח [to SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נָטַח, נָטַח, to place, נָטַח, Hiph. נָטַח id.; compare also נָטַח and נָטַח, and in the Indo-Germanic languages Sanscr. *dhat*, Greek *τιθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen*, *die Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָטַח, also נָטַח and נָטַח Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נָטַח and the two nouns which follow.

נָטַח m. constr. נָטַח Isaiah 5:7; with suff. נָטַח; plur. נָטַח, נָטַח—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. *νεόφυτον*.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נָטַח m. plur. plants, Ps. 144:12.

נָטַח fut. נָטַח TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ነጠል: to drop; ነጠል: itself is to trickle through, which takes place in dropping. The primary syllable נָטַח is onomatopoeic, like the Germ. and English, by insertion of *r*, to drop, *tropfen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נָטַח No. 1, נָטַח No. 4). Joel 4:18, יִפְּטוּ הַהָרִים עֲשִׂים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נָפַח חֶסֶד וְחַסְדֵּיךָ "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see نوى and other synonymous verbs.

HIPIL, to cause to drop down, to drop (act.); with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָטַח, נָטַח.

Derivatives נָטַח [and pr. n. נָטַח] and the two following.

נָטַח m.—(1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX. *σνάρή*, i. e. myrrh flowing forth spontaneously, from *σνάρω* to drop.

נָטַח ("a dropping"), [Netophah], pr. n. of a town near Bethlehem, in Judæa, Eze. 2:22; Neh. 7:26; whence the Gentile noun נָטַח Sa. 23:28, 29; 2 Ki. 25:23.

נָטַח fut. נָטַח and נָטַח Jer. 3:5; TO GUARD, i. q. נָטַח; but mostly poet. (Syr. Chald. and Arab. نطر id. Kindred is נָטַח) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לֹא יִשְׁכַּח "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ל of pers., Nah. 1:2; אֵת Lev. 19:18; compare נָטַח Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נָטַח.

נָטַח Chald. to keep, נָטַח in the heart, Dan. 7:28; compare Luke 2:19.

נָטַח fut. נָטַח TO SEND AWAY, TO LET GO (lassen). —(1) to leave, i. e. to forsake, to desert (verlassen), i. q. נָטַח; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad, compare נָטַח; 1 Sam. 30:16, נָטַח "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, וַתִּפְּצֵם הַמַּלְחָמָה "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by ל 1 Sam. 17:20, 22 28.

(4) to let alone (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ל of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.

29:6; **נִסְחֵיךְ הַדֶּשֶׁר** "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. to draw out (a sword), Isaiah 21:15; compare **נִסְחֵי**. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, **נִסְחֵי**.

**נִי** a word of uncertain authority, Eze. 27:32; according to the Masorah **נִי** in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have **נִי**, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

**נִי** an unused root; see **נָא** No. II.

**נִי** m. (from the root **נָבַע**) *produce, fruit*, Mal. 1:12. Metaph. **נִי** שְׁפָתַי "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare **καρπὸς χιλιών**, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In **נָחִיב** there is **נִי**, comp. Ch. **נִי** fruit.

**נִי** (perhaps "fruit-bearing"), [Nebai], pr.n. m. Neh. 10:20.

**נִי** m. (from the root **נָחַם**) *solace, comfort*, once found Job 16:5; **נִי** שְׁפָתַי "the solace of my lips," i. e. empty solace. See **שָׁפָה**.

**נִי** f. Lam. 1:8; i. q. **נִי** verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root **נָחַם**) take it as a fugitive, an exile.

**נִי** (habitations"), [Naioth], pr.n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

**נִי** m. prop. *acquiescence* (from the root **נִי**). like the Arab. **بِئُونَة** from the root **نَام** from the root **نَام**, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac **ܠܠܝܬܒ ܕܝܬܒ** to be delighted with any thing, Barhebr., page 221; **ܠܝܬܒ** delight, ibid. page 38; Talmud. **לֵךְ נִי** does it please thee?) Always in this phrase, **נִי** an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, **נִי** "and the Lord smelled a sweet

savour;" as if **עֹדֵר נִי**. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added, **נִי** a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and **נִי** Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

**נִי** plur. used also without **נִי** *sweet odours, incense*, Dan. 2:46; Eze. 6:10.

**נִי** m. (from the root **נָן**), *offspring, progeny*, always joined with **נָן** Genesis 21:23; Job 18:19; Isa. 14:22.

**נִי** pr.n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

**נִי** Jer. 48:44 **נִי**, i. q. **נִי** *fleeing*; prop. pass. put to flight, fugitive.

**נִי** masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch **חֹדֶשׁ הָאָבִיב** which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently **נִי** is for **נִי**, or **נִי** and denotes the month of flowers, from **נִי**, **נִי** a flower.

**נִי** m. *a spark*, once Isa. 1:31. Talmud. id. The root is either **נִי** (of the form **נִי**), or **נִי** (of the form **נִי**).

**נִי** i. q. **נִי** m. (from the root **נָר**), *a lamp*, 2 Sam. 22:29.

**נִי** TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb **נָר** (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence **נִי** a yoke for plowing, [also **נִי** No. 2.]

**נִי** m. (from the root **נָר**)—(1) i. q. **נִי** *a lamp* always used figuratively of progeny. 1 Ki. 11:36, **לְמַעַן הָיָה נִי לְדָוִד עַבְדִּי כֹל הַיָּמִים** "that David my servant might always have a lamp," i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale, a field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִכָּה.

**נִכָּה** a root of uncertain authority as a verb (as to the passage Job 30:8, see נִכָּה Niph.) i. q. נִכָּה to strike; hence—

**נִכָּה** pl. נִכָּהִים *stricken, trop. afflicted*, Isaiah 16:7, and—

**נִכָּה** adj. id. *afflicted*, fem. נִכָּהָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נִכָּה.

**נִכָּהֶת** f. Gen. 37:25; 43:11 (for נִכָּהֶת) pr. inf. of the form מִלְאֶת, מְלָאֶת, מְלָאֶת (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכָּהֶת) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad. *siliqua*, Aqu. *σρίπαξ*. (Arab. نَكَاة is i. q. نَكَاة gum, gum tragacanth.)

Here also appears to belong כִּית נִכָּהֶת 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεχωβα*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכָּה to be a Persian word from نَکَاهِد to deposit, نَکَا keeping, custody.

**נִכָּה** an unused root, whence—

**נִכָּה** m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִי which see. With this accords Æth. ነገድ: race, kindred, tribe (נ and נ being interchanged, compare נגד for נכד Genesis 21:23, in the Samaritan copy.—As to Job 31:3, where in some MSS. and editions there is נִכָּה (for the common נִכָּה), it may be i. q. Arab. نَكِد wretched life; but the common reading is to be preferred.

**נִכָּה** a root not used in Kal, TO SMITE, TO STRIKE. (Arab. and Æth. نَكَ, نَكَا: id., but rarely used, mostly in the sense of hurting. Cognate are نَكَ, نَكَا, and in the Indo-Germanic languages, *icu—dr.*)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נִכָּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִלֵּי אֹהֶל נִכָּהֶם בּוֹ וְאִנִּי שֶׁנִּי "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יִכָּה, like the Arab. قَدَر, is in this place construed with a finite verb, like Esth. 8:6. The plural נִכָּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכָּה and הִךְ, fut. יִכָּה, יִכָּה and יִכָּה—(1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה הִכָּה to strike roots, Germ. *Wurzeln schlagen*, *schießen*; pr. to send forth into the ground. Followed by הִכָּה of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(a) הִכָּה הִכָּה to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה הִכָּה to strike with the hand, Eze. 6:11; fully הִכָּה הִכָּה Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6; הִכָּה לִבִּי אֶתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *κραδία φόβῳ φρένα λακτίζει*.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נִכָּה, נִכָּה; e.g. הִכָּה בְּסִנְיָוִים to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to smite a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstücken); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקֵּה לְפִי חֶרֶב, see חָרֵב), hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָפַשׁ as to life. Gen. 37:21, נָפַשׁוּ לֹא נִכְנְזוּ נָפַשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by 7 partitive, to kill, to slay some of them. 2 Sam. 23:10, וַיַּךְ בְּכָל־שָׂרֵי הַפִּלִּיִּים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקֵּה שָׂאֵל בְּמֶלֶכִּי, "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקֵּה, once הִיִּקֵּה Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכְה, and the two following nouns.

נִכְה adj. smitten, every where const. נִכְה רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכְה רֵיחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכְה.

נִכְה only in pl. נִכְהִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְה & נִכְה pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεχώς). LXX. Νεχάω.

נָכֹן ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 גִּירֹן.

נָכַח an unused root, pr. i. q. יָכַח to be before, in the sight of, over against (see נָכַח), to go straight. Hence—

נָכַח adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נָכַח "he who walks in a straight way" (ber gerade aus geh), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נָכַחַת "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. לִפְנֵי יְהוָה i. q. נָכַח יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח לִפְנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. לִפְנֵי נָכַח שָׂאֵל to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for שָׂאֵל there is נָכַח).

With prefixes—(1) אֶל נָכַח pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לְנִכְח—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. strads) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח unto, even to (the place which is) over against, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. opposite, over against, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by ב Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי, and—

**נבל** m. pl. נבלים, *machination, wile*, Num. 25:18.

**נבם** an unused root, i. q. נבם (which see), *to gather, to heap up*; whence—

**נבם** m. pl. נבמים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. نَبَمَّ id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

**נבם** Ch. plur. נבסין id. Ezr. 6:8; 7:26; *עגשנבסין* *ines.*

**נבר** not used in Kal; prop. *to be foreign, STRANGE* (נבר, נברי).

PIEL נבר—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نَكَر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נבר אתו אלהים בְּיָדִי "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נכר; (LXX. *πέπρακεν*).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL הִבִּיר i. q. Piel No. 3, *to contemplate*, *to behold*, Gen. 31:32; Neh. 6:12. הִבִּיר פָּנִים i. q. הִבִּיר פָּנִים *to have respect of persons* (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, הִבִּיר מְבָרִים לְדַבֵּר יְהוֹנָתָן "they know not how to speak the Jews' language." הִבִּיר i. q. יָדַע *to know the difference between*, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִבֵּר—(1) *to make one's self strange, to make one's self unknown*, i. e. *to dissimulate, to feign*, like Hithpaël No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נִבֵּר, הִנֵּבֵר, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

**נִבֵּר** const. נִבֵּר Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נִבְרָא, pl. נִבְרָא *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנִּבְרָא *strange gods*, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

**נָכַר** m. Job 31:3, and נָכַר Obad. 12, *a strange* (i. e. an unhappy) *lot, fate, or fortune, a misfortune* (Arab. نَكَر id.).

**נָכַר** f. נָכַרָה, pl. נָכַרִים, adj. (from נָכַר = נָכַר with the addition of the termination "ה").—(1) *strange*—(a) of another country and people, *foreign*, e. g. נָכַרִי Exod. 21:8; נָכַרִי אִישׁ *a foreigner*, Deu. 17:15; נָכַרִי אִישׁ Exod. 2:22.—(b) of another family, נָכַרִי *a stranger*, opp. to the son and lawful heir. Ecc. 6:2, fem. נָכַרִיָּה *a strange woman*, opp. to one's own wife, especially used with regard to illicit intercourse; hence *an adulteress*, comp. וְנָכַרָה Pro. 5:20; 6:24: 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נָכַת see נָכַת.

**נָלָה** a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, *to FINISH*, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פִּנְיָתְךָ (Dag. f. euphon.) for פִּנְיָתְךָ (which Cod. Kenn. 4. gives as a gloss, *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מִנְלָם Job 15:29; which, however, is not less uncertain (see מִנְלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus מִנְלָתְךָ = כְּלָתְךָ *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms הָתַם and פָּלָה standing in near connection, Dan. 9:24.

**נָמְכָה** 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. *ἡμιωμένον*, Vulg. *vile*, i. q. נָמְכָה. There is



no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, מְבַרֵךְ (abstr. for concr.) and נְבִיחָה which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for מְנוּאֵל "day of God"), [*Nemuel*], pr. n. m. — (1) see מְנוּאֵל. — (2) Num. 26:9. Patron. — ibid. verse 12.

נְמִיךְ a spurious root, whence usually the forms נְמִיכִי, נְמִיכִי, are derived, which really belong to the root נְמִיךְ.

נְמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots מָלַל and מָלַל. From the root מָלַל No. II, to cut off, to be cut off, is the fut. יִמְלֹךְ, יִמְלֹךְ, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נְמַלְתֶּם (for נְמַלְתֶּם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נְמַל to be circumcised). To the root מָלַל undoubtedly belongs pret. Niph. נְמַלְתִּי i. q. נְמַלְתִּי to be circumcised, Genesis 17:26, 27; part. נְמַלְתִּי 34:22. Compare מְשַׁלֵּם and מְשַׁלֵּם for מְשַׁלֵּם and the observations on that word. From this root, however, there is the noun—

נְמִלָּה f. Prov. 6:6; plur. נְמִלִּים 30:25, the ant, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נְמַל i. q. מָלַל).

נְמִיר an unused root—(I) i. q. Arabic نَمِير to be spotted, covered over with specks ["Syriac نَحْنَد to variegate"]; compare נִבְרַח VIII, to have a speckled skin. Hence נְמִיר leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נְמִירָה).

נְמִיר m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نَمِير, Arab. نَمِير, Eth. ስጦር: Amhar. ነብር: (see the root) id.

נְמִיר Chald. id. Dan. 7:6.

נְמִיר ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נְמִיר i. e. Babylonia, Mic. 5:5.

נְמִיר & נְמִירִים [*Nimrah, Nimrim*], pr. n., see נְמִירָה p. cxviii, A

נְמִישִׁי ("drawn out" = נְמִישָׁה), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

נְמִישִׁי with suff. נְמִישִׁי (from the root נְמִיש No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare מְשַׁחַת No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَا a sign, a banner).

נְמִישָׁה prop. part. Niph. f. (from the root נְמִיש) the bringing about, guidance of God, 2 Chr. 10:15.

נְסָג i. q. נָסַג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסַג Isa. 59:13; and fut. נָסַג Mic. 2:6.

HIPHAL הִנְסִיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once הִנְסִיג Job 24:2.

HOPHAL הִנְסִיג to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נָסַג"]

נָסַח not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נָסַח, which is to try by the touch, as if to prove by a touch-stone.

PIEL הִנְסִיח—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, וְלִנְסֹתָהּ בְּחִירוֹת, to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, בִּרְלָא נִסִּיתִי "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הִנֵּקָה דָּבָר אֵלַי הֲלָאָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative נִסְחָה.

**נָסַח** fut. יִסְחַח TO PLUCK OUT, — (a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. — (b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָטַע and נָתַשׁ.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative נִסְחָה.

**נִסְחָה** Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

**נִסְחָה** m. (from the root נָסַח) — (1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 38:30; Mic. 5:4.

I. **נָסַךְ** i. q. סָךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially —

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ מִסְכָּה σπένδουσαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from *σπονδή*).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נָסַיְךָ No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְכֵּי, נִסְכָּה.

II. **נָסַךְ** i. q. cogn. נָסַךְ. — (1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּה the warp. From the idea of hedging, fencing, comes —

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

**נָסַךְ** Chald. to pour out, to make a libation, especially in PARI, Dan. 2:46; where by zeugma it is

applied also to the מִנְחָה, compare Arab. نَسَكَ sacrifice to God.

**נָסַךְ** and **נִסְכָּה** m. with suff. נִסְכֵּי, pl. נִסְכִּים.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה וְנִסְכָּה the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

**נִסְכָּה** emphat. st. נִסְכָּא Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכֵּיהוֹן].

**נִסְכָּה** see נִסְכָּה.

I. **נָסַס** i. q. מָסַס TO PINE AWAY, TO BE SICK

(Syr. نَصَّ Ethpa. id. نَصَّ sick. Compare Hebr. (אִנֵּשׁ, נִיֵּשׁ). Isa. 10:18, כִּמְסַס נִסְס "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַס** not used in Kal, i. q. נָסַס ["Arabic نَصَّ"] prop. TO LIFT UP, TO EXALT; whence נָסַס.

HITHPAEL, Zech. 9:16, "they shall be (as) אֲנִי נִסְסוּ הַבָּתָּיִם הַלְלוּ אֶת־יְהוָה the stones of a diadem lifting themselves up in his land." But הִתְנַסֵּס Ps. 67:8, is from the root נָסַס.

**נָסַע** — (1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence —

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also —

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסְעָה.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word יָהַר); of a tent itself, Isa. 38:12.

HIPHAL הִנְסִיעַ — (1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; Ki. 5:31.

Derivatives, נִסְקָה, נִסְקָה

**נִסְקָה** fut. נִסְקָה, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְקָה, נִסְקָה, נִסְקָה), and in Conj. Aph. (נִסְקָה); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb נִסְקָה, so that the first radical Nun never appears. And, indeed, such a root seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr. p. 600), that נִסְקָה, נִסְקָה, and נִסְקָה are contracted from נִסְקָה, נִסְקָה, נִסְקָה. Other instances of words so contracted that the former of two consonants is doubled, are נִסְקָה, נִסְקָה, נִסְקָה commonly נִסְקָה see Caussin, p. 12, etc. Properly, therefore, this root נִסְקָה should be excluded from Lexicons.

**נִסְקָה** Chald. id. (see Hebr.) APHEL הִנְסָקָה, inf. הִנְסָקָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִנְסָקָה Dan. 6:24.

**נִסְרוֹךְ** [Nisroch], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְרָה, נִסְרָה, and the syllable אִת, which, in Persian, is intensive; like تَابَنَ most splendid; فَرَاكَت (Φαράκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نيسر.

**נִסְתָּ** a spurious root; for the forms נִסְתָּ, נִסְתָּ, which might seem as if they belonged here, see under נִסְתָּ.

**נִעָה** ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

**נִעָה** ("motion"), [Noah], pr.n. f., Num. 26:33.

**נְעָרִים** m. plur. (from the noun נֶעַר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשְׁתִּי נְעָרִיד, "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעָרִים הַבָּנִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעָרִים.

**נְעָרוֹת** pl. f. id. Jer. 32:30.

**נְעִיאל** (perhaps, i. q. נְעִיאל, נְעִיאל), [Neiel], pr.n. of a town in the tribe of Naphtali, Josh. 19:27.

**נְעִים** m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 3<sup>d</sup> 11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

**נָעַל**—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתְּ חֶשֶׁת "I shod thee with seal skin."

Hiphil, id., 2 Ch. 28:15.

Derivatives, מְנַעַל, מְנַעַל, and—

**נָעַל** f. (Deut. 29:4), a shoe, a sandal, Arabic

نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psal. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

**נָעַם** fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם לְמוֹדֵיָהֶם "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי יִטֵּב לֵי, it is well with me. (Arab. نِعَم and نِعَم i. q. Hebr., נָעַם to delight in any thing.)

Derivatives, the seven following nouns, and נְעָמִים, מְנַעֲמִים.

**נְעָם** ("pleasantness"), [Naam], pr.n. m. 1 Ch. 4:15.

**נְעָמִי** m.—(1) pleasantness, Pro. 3:17; נְעָמִי pleasant, i. e. suitable, becoming words, Pro. 15:26 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:4; comp. יהוה טוב verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *Gutb*, from the word *gut*).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n. — (1) of two women, — (a) the daughter of Lamech, Gen. 4:22. — (b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמָן No. 2, b, for נַעֲמָנִי (which is found in the Samaritan copy), Num. 26:40.

נַעֲמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמִי — (1) *pleasantness*; Isaiah 17:10, נַעֲמִי נְעִמִים "pleasant plants."

(2) [*Naaman*], pr. n. — (a) of a son of Benjamin, Gen. 46:21, — (b) Num. 26:40. — (c) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom. —

נַעֲצִיץ m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَعَرَ id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially — (1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נָעַר בָּשָׁן וְקָרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL — (1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفَضَ expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PIEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר — (1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naerc*, Pers. *نار*, Greek *ἀνῆρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנְּעָר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מאות איש נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knappe*). Gen. 37:2, הָיָא נָעַר "he (was) servant with the sons of Bilhah," etc. (er war *hirtentnabe*, *hirtentnede*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare איש No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:3. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נָעִרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קָרָה] is נָעִרָה (compare page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נָעִרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρυσια*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرَسَ a bridegroom and bride, which latter is in common language عَرَسَتْ old woman, comm. عَجُوزَة; comp. بَعْلَة for the comm. بَعْلَة mistress, زَوْجَة for زَوْجَة a wife, like the Germ. *Gemaht* for *Gemahtlin*.

Derivatives, נָעַרָה, נָעַר, נָעַרִים.

II. נָעַר (from the root נָעַר), m. a casting out,

**driving out**, concr. *what is driven out* (used of cattle). Zec. 11:16.

**נער** m. (from the radical נש), *boyhood, youth*, i. q. נערים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נש), but this is needless.

**נערה** f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare בתולה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נערן.—(b) f. 1 Ch. 4:5.

**נערי** see נערי.

**נעריה** (“boy,” i. e. “servant of Jehovah,” for נעריה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

**נערן** (“juvenile,” “puerile”), [*Naaran*], pr. n., see נערי No. 3, a.

**נערת** fem. *tow*, which is *shaken out* from flax (from the root נש), Jud. 16:9; Isa. 1:31.

**נעש** an unused root. Arab. نعى to bear up, hence נש No. II. for נעש.

**נפ** *Memphis*, pr. n. see נפ.

**נפג** an unused root. Arab. نفع to go forth, kindred to the verbs נפק to go out, and נבג to sprout; whence—

**נפג** (“sprout”) [*Nepheg*] pr. n. m.—(1) Ex. 6:7.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

**נפה** f. (from the root נוף)—(1) *a lofty place* (compare נוף), hence נפת דור, נפת דור Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נפת Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נזף.

**נפוסים** (“expansions,” from the root נפס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:5; קרי, for which there is in נפוסים כחב, and Ne. 7:52; נפוסים (a reading which is undoubtedly false, blended from נפיש and נפוסים).

**נפח** i. q. פוח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نفخ and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Specialy—

(1) *to blow upon* any one, followed by פ, Eze 37:9.

(2) *to blow the fire*, Eze. 22:21; without פ, Eze. 22:20, and Isa. 54:16; נפח נפח a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by פ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9. PUAL to be blown, used of a fire, Job 20:26.

HIPIL — (1) with the addition of נפח to cause to breathe out the soul, Job 31:39; a hyperbolic expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. to value lightly, to despise, Mal. 1:13.

Derived nouns, נפחה, נפחה, נפחה, and —

**נפח** (“blast,” perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נבה, which see.

**נפיל** only in pl. נפילים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נפיל the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נפיל,

נפילה, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπνιγοντες) falling on, attacking, so that נפיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

**נפילים** see נפילים.

**נפיש** (according to the Syriac usage, “refreshment”), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

**נפישים** see נפילים.

**נפך** an unused root, of uncertain signification; whence—

**נפך** m. a kind of gem, but what, it is uncertain (comp. the kindred נפך Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθακή, i. e. carbuncle. I define nothing as to what it is.



נפל fut. יפל, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ**, id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallo*, *σφάλλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (**בְּשִׁחָה**) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully **נָפַל בְּחֶרֶב** to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (**נָפַל לְמִשְׁכָּב** compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. **נָפֵל** falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God **נָפַל** lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted **נָפַל** in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῷδε πέσῃ μετὰ κοσσὶ γυναικός*; where the Schol. *πέσῃ, γεννιῖθῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, **נָפַל** specially is used of an abortion; whence Heb. **נָפַל**, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence the *Spirit of God*, or the *hand of God*, is said to *descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by **עַל** Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by **מִן** Ps. 5:11, **יִפְּלוּ מִמְעֲצוֹתָם** "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully **נָפַל אָרְצוֹ**, Gr. *πίπτειν εἰς γῆν, ἐραζε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, **יִפְּלוּ דְבָרֵי** "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Ezer. 7:20.—(m) followed by **מִן** comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by **לְפָנַי** Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; **וַיִּפֹּל אֶרְצָה**, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of **עַל** Gen. 17:3, 17; Num. 16:4; Jos. 7:6; **עַל אֶרְצוֹ** 2 Sam. 14:4; **לְפָנַי אֶרְצָה** 1 Sam. 20:41; also **עַל לְפָנַי** Gen. 44:14; **עַל לְפָנַי רַגְלִי** Esth. 8:3.—(b) **עַל** **עַל צוּרְאִי** to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) **נָפַל עַל הַרְבּוֹ** to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by **אֶ** Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by **מֵעַל** Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατάκεισε*.—(g) **נִפְּלָה תַּחֲנִיתִי לְפָנַי** my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(a) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (*abfallen*), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by **עַל** 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; **אֶל** Jer. 37:13; 38:19; 52:15; *to any one*.

HIPHIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (*niedermwerfen*), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause any one to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by 3 of pers. (to be angry with any one); also 'פני' to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and 3 of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) 'פיל' to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without 'פיל' Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. eine Sache fallen lassen); followed by 3 Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by 3 to rush upon, to attack any one, Gen. 43:18.

PILEL 'פיל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. 'פל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נפל, נפל, נפל, נפל, נפל.

נפל Ch. fut. 'פל (compare Syr. ܦܠ, in Targ. freq. 'פל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, 'פל "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܦܠ, to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; על 'פלו' Dan. 2:46.

נפל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to mis-carry, Arab. سقط abortion.

נפל see נפל Pilel.

נפל an unused root; see נפל.

נפל i. q. נפל—(1) TO BREAK, TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, 'פל "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. 'פל Jud. 7:19, and part. pass. 'פל Jer. 22:28. In imp. and fut. the verb נפל is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. 'פל subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives נפל, נפל, and—

נפל m. inundation, shower, Isa. 30:30; from the root נפל Aram. to pour out; kindred to this is ناض Med. Ye, to overflow; compare amongst others the word נפל to scatter, to pour.

נפל Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:13, 'פל; נפל; compare Luke 2:1, ἐξῆλθε δόγμα. Imp. plur. 'פל Dan. 3:26.

APHEL 'פל, 'פל to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נפל f. emphat. 'פל Chald. cost, expenditure, that which is laid out and spent; compare 'פל let. k.,

Ezr. 6:4, 8; Syr. ܦܠ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נפל not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. 'פל and—

נפל with suff. 'פל; plur. 'פלו (once Ezr. 13:20); comm. but more frequently, f. (Arab. نفس, Syr. ܦܠ).

(1) breath, Job 41:13; נפל breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נפש נחש smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare נפש, Lat. *anima*; compare Gr. *ἀνιμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life, vital principle*. Gen. 35:18, נפשה בנחמה ויהי בנחמה נפשה "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, תשב נפש הילך הזה על קרבו "let now the soul of this child return into him." Exod. 21:23, נפש תחת נפש "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. נפש נפשו he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נפש נפש see נפש. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) נפש נפש on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) נפש נפש with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, נפש נפש דבר אדוניו אתה דבר הזה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare נפש נפש 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of someone, Jon. 1:14; 2 Sam. 14:7. — (c) נפש נפש for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נפש is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, an *empty soul* (life), i. e. hungry, Isaiah 29:8; a *dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לב 1, letter b), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1 — 4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נפש נפש a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, תהררי נפשי "tread down, O my soul, the strong." Jer. 4:19, כי קול שופר שמעתי נפשי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, ידעתם את נפשי ה' "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נפש, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נפש נפש Pro. 28:25), patience and impatience (נפש נפש Job 6:11). — (b) *to will and purpose*, Gen. 23:8, אמר נפשי "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, נפש נפש "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart*; (see לב No. 1, letters c — e).

(4) *concr. animal*, that in which there is a soul or mind (נפש) Jos. 10:28; נפש נפש "every living thing," verses 30, 32, 35, 37. Sometimes more fully נפש נפש Gen. 1:24; 2:7, 19; and with the addition of the article הנפש נפש Gen. 1:21; 9:10; pr. *animal of life*, i. e. endowed with life (lebendige Seele = lebendiges Wesen), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that הנפש is genit. of the substantive הנפש (life), not the fem. of the adjective חי (living); so that נפש נפש, equally with נפש נפש, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וכל אשר יקרא לו האדם נפש חיה הוא שמו

\* and whatsoever Adam called them, the living creatures, that was their name;" for לו and שמו, refer to נפש חיה, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נפש to steal a man (comp. Germ. Seelenvertäufer) Deu. 24:7; נפש אכל Eze. 22:25; also—(a) in laws, Lev. 4:2; נפש כי החמא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נפש חיה under the word נפש Niph. No. 2.—(b) in a census of the people, as נפשים נפש seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נפש אדם Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; נפשותיהם "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαί ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(d) נפש מת (where מת is the genit., compare above the phrase נפש חיה) any dead person, a corpse, Nu. 6:6; לא יבא "he shall not come near a dead body," Lev. 21:11; and even without מת id., in the phrases נפש כמא Num. 5:2; 9:6, 7, 10; and נפש Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נפשי, נפשך etc.; it is sometimes I myself, thou thyself (compare Arab. نفسي and Germ. Ich, selber, Swed. sjel of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, להם לנפשם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נפשי me myself, Job 9:21. It has also been remarked by interpreters that נפשי, נפשך are often put for the personal pronoun אני, אלה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul נפשי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul נפשי) flee as a bird to your mountain?" Isa. 3:9, נפשם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul נפשך), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, נפשכם תחת לִי "oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muth wie mir; (compare Ex. 23:9). Once, however, נפשי and ידחי come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare נפשי followed by the 1 pers. Gen. 44:32.

נפת f. probab. i. q. נוף and נפה a lofty place (from the root נפה), only found Josh. 17:11, נפת הנקח. Targ. three regions.

נפת f. (root נוף see Hiph. No. 2), a dropping down, dripping, hence נפת צופים dropping of honeycombs, i. e. honey dropping from the combs, i. q. נזר (which see), Ps. 19:11. Hence without the gen. צופים id. Cant. 4:11; Prov. 5:3; 24:13, נפת כחוק על-הכף "honey droppings (which are) sweet to thy palate," (where the predicate כחוק is not inflected; compare Gen. 49:15).

נפתול plur. m. contentions, battles, once found Gen. 30:8; verbal from the root נפתל Niph. to wrestle, to strive, to fight.

נפתח ("opening"), [Nephtoah], see נפתח under the word נפ p. CCCCLXVIII, B.

נפתחים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθυς terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נפתלי ("my strife," see Gen. 30:8), pr. name, Naphtali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נץ m. (from the root נצץ)—(1) a flower, Gen. 40:10, i. q. נצה and נץ, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נצה i. q. נצץ No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נצה חצא "he may go away by flying," where a paronomasia is to be observed in נץ, נצה, and חצא. [In Thes. this root is referred to נצה.]

נצב TO SET, TO PUT, TO PLACE, i. q. נצב, which see. Arab. نصب id.

NIPHAL נצב—(1) to be put, set; followed by אל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(a) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּצְבֹּתָ לִי שָׂם "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הָבֵל כְּלִי-אֶדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... לֹא יִנְצֵבָהּ (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὑλίκον πορ. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִצִּיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהִצִּיב הָרִבְזִים "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִצִּב and הִצִּב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַח;] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהָצִיב וְלָקְחָהּ הַעֲלֵתָהּ "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הָצִיב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, מַצֵּב, מַצְבָּה, מַצְבָּה, מַצְבָּה, נְצִיבָה, and pr. n. נְצִיבָה for נְצִיבָה.

נָצַב masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نَصَب the handle of a sword, knife, etc.)

נָצַב Chald. emphat. st. נְצִיבָה strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς βίτης ἡς σιδηρᾶς, i.e. of the nature and origin of iron

(compare أصل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב.

I. נָצַב unused in Kal. [The occurrences of נָצַב are referred here in Thes., and this root is not divided into two]—(1) pr. to FLY, i. q. נָצַב and נָצַב No. 3

Hence נֹצֶה pinion of birds, and Arab. رَامِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, נָצַב i. q. Hebr. רִיב, and Arab. نَطَا Conj. VI, id.

HIPHAL הִצִּה, to contend, to strive. Num. 26:9, "when they strove with Jehovah;" hence to wage war. Psalm 60:2, הִצִּחֹתוֹ אֶת-אֲרָם "when he waged war with Mesopotamia."

NIPHAL נִצְחָה to strive one with another. Deu. 25:11, כִּי יִנְצְחוּ אֲנָשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, נֹצֶה, מַצֵּה, מַצְחָה.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָחָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרֵיךָ תִּנְחָה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαρευθήσονται.

NIPHAL, id. Isaiah 37:26, וְיָלִים נָחִים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare حَرَب to wage war, whence حَرِبَ and حَرَبٌ stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נֹצֶה (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצַח and נָצַח.

(II) i. q. נֹצֶה (which see) a feather, pinion, from נָצַח No. I, 1.



[נצורה] *f. guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצַר not used in Kal, prop. i. q. Syr. نَصَرَ to SHINE, TO BE BRIGHT (kindred root נָצַר); metaph. to be famous, also to conquer; נִסְנָא a sonorous (pr. clear) voice. Æth. ነጸሐ: to be pure, chaste; ነጸሐ: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נָצַח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and לָ 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַחַח prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנִצְחָה, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *hette zu fingen*, and verse 20, עַל עֲלִמֹת "with the virgin voice," *nel soprano*). Hence לְנִצְחָה which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְנִצְחָה *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְנִצְחָה לְדָוִד Ps. 11; 13; 14:18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76: הַנְּזִיתִית 8; 81; 84: עַל שְׁשָׁנִים Ps. 45; 69; 80: עַל נְחִילוֹת Ps. 5: מְחִלָּה Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלִמֹת Ps. 46: עַל הַשְׁמִינִית Ps. 12. (Twice there follows עַל עֲלִמֹת Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַחַח not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמְנַחַח (for לְמְנַחַח)

NIPHAL, to be perfect, complete ["to be perpetual." Jerem. 8:5, מְשֻׁבָּה נִצְחָה "complete [perpetual] backsliding;" see נצח No. 5.

II. נָצַח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጸሐ: id. Whence נצח No. II.

נָצַח Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נָצַח & נִצְחָה with suff. נִצְחָה.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחָה יִשְׂרָאֵל "the glory of Israel" (i. e. God). (2) sincerity, truth. Hab. 1:4, לֹא צִדִּיק לְנִצְחָה מִשְׁפָּט, "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֲבִיר נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נִצְחָה No. 3, 4), eternity, for ever. עַד נִצְחָה Ps. 49:20; Job 34:36; נִצְחָה, נִצְחָה adv. perpetually. Isa. 34:10, לְנִצְחָה נִצְחָה id.

(5) perfection, completeness, acc. נִצְחָה and נִצְחָה adv. altogether, quite (comp. Germ. *lauter*). Ps. 13:2, עַד אֵיכָּה יִהְיֶה תִשְׁכַּחֲנִי נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מִשְׁאוֹרֵי נִצְחָה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נָצַח m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נָצִיב m. (from the root נָצַב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצִיב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נָצִיב מֶלַח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nūsib بیت نصيب Rob. ii. 344].

נָצִיָּה ("pure," "sincere"), [*Neziah*], pr. n. m. Exr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כחב, *preserved, delivered*; from the root נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; נָצַל and נָצַל, Æthiop. ንጸለ: to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiphil.

HIPHIŁ—(1) to pull away; followed by מִן to pull apart. 2 Sam. 14:6, "the boys strove together in the field בִּינִיהֶם מִצִּיל and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Ps. 119:43 2 Sam. 20:6, וְהִצִּיל עֵינָי "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִן out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִן id. Isa. 38:6; מִן הִצִּיל נַפְשִׁי to save one's own life, Eze. 3:19, 21; מִן הִצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִצִּיל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by לָל to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִצִּילָה.

נָצַל Chald. APHEL הִצִּיל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; G. 15, 28.

נָצַן n. a flower, Cant. 2:12; from the root נָצַן No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִצְצִין a spark.

(2) to flower, to flourish (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נִצְחָה, נִצְחָה.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (con p. נִצְחָה); whence—

(3) to fly (compare נִצְחָה to sprout, Syr. to fly): whence נִצְחָה hawk; comp. the kindred נָצַח to fly.

נָצַק see נָצַק.

I. נָצַר fut. יִנְצֵר, more rarely יִנְצֵר—(1) i. q. נָצַר TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מְנַדֵּל נָצִירִים a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, וְנָצַרְהָ עַל דִּל שְׁפָתַי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַרְהָ with Dag. euphon., for נִצְרָה). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִצִּיר הַצָּרִי "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כחב, נָצִירִי יִשְׂרָאֵל, "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, וְהִסְתַּרְתִּי מֵעֵינֶיךָ "hidden things of which thou knewest not." Isa. 65:4, בְּנִצְצֵימָם יִלְכּוּ "they lodge in hidden places" (i. e. be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נִצְרָה-לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֱלֹהִים "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נָצַר in the following passage], 2 Sam. 11:16, בְּנִצְרֵי יוֹאָב "when Joab besieged the city." Part. pl. נִצְרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נִצְרָה so is a besieged city" (נִצְרָה, ut—ita, compare נִצְרָה A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נִצְרָה, that the substantive may be rendered definite by the article; compare נִצְרָה Ps. 12:8, and הַנִּצְרָה הַזֶּה 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצרה.]

II. נצר an unused root. Arab. نצר to shine, to be very verdant; whence נצר.

The significations of *watching* and *being verdant*, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נצר), which is applied to the notion of *beholding* (נظر), compare נצור, Gr. φάος δίδωσκε, Germ. Blid, used of brightness and beholding; whence arises the signification of *observing* and *guarding*.

נצר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נצת see נצת.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. יקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. יקב, נקב, also קנו or קנו, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, נקב "a bag with holes in it." Also *to thrust through* (with a spear), Hab. 3:14, נקב ראש פרו "thou didst thrust through the heads of their leaders." See the derived nouns.

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name* (compare פרש No. 1, 2), Gen. 30:28, נקב עלי "specify to me thy wages;" Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were נקב ימים Am. 6:1, opp. to the common people, נקב Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. *to pierce*, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות יקח "he that curseth the name of Jehovah shall surely die" (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehovah, see יהוה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:86.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, "these men נקבו בשמות who were called by their names;" 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, נקבת a stone quarry; from the idea of *boring through* are נקבה, נקה, from that of *striking through* is נקבה a hammer.

נקב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נקה. Others understand it to be *a pipe*, from the root נקב to bore through, like נקל from the root נקל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הנקב [Nekel], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقت to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نقد (not نقد, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; نقاد a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקרה, נקורה)—

נקר m. pl. נקרים marked with points, or little spots, used of sheep and goats, Gen. 30:32. seqq.: 31:8, seq.

נקר pr. i. q. Arab. نقاد a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקר from נקר, נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

**נקדים** m.—(1) *crumbs of bread*, Josh. 9:5, 12.  
(2) *a kind of cakes*, 1 Ki. 14:3. LXX. *κολλυπία*.  
Vulg. *crustula*.

**נקד** TO BE PURE, Arab. id. *نقى* id.; Syriac to sprinkle water of purifying (prop. to *purge*), to offer a libation, to sacrifice, whence *נקדית* a sacrificial cup. In Kal only found, Jer. 49:12; where *נקד* inf. pleon. is joined to the conjugation Niphal.

**NIPHAL נקד**—(1) *to be pure*, metaph. *innocent*, followed by *מן* to be void of any fault. Ps. 19:14; Nu. 5:31; followed by *מן* of person, Jud. 15:3, *נקדתי* *מן* *פלישתים* “I am free from blame towards the Philistines,” i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, *לא ינקד קלה נגע*, *קד* “whoever toucheth her shall not be unpunished,” 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

**PIEL נקד**—(1) *to declare innocent, to absolve*, Job 9:28; followed by *מן* Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, *ונקדתי* (better [but this is a conjecture] *נקדתי* LXX. *ἐκζητήσω*) *דמים* *לא נקדתי* “I will avenge their blood, and will not leave it unavenged.” [But see Eng. Ver.] Absol. Ex. 34:7, “forgiving iniquity, and transgression, and sin, *ונקד* *לא ינקד* but will not always pardon,” Nu. 14:18; Nah. 1:3.

Derivatives, *נקדתי*, *נקדתי*, *נקדתי*.

**נקודא** (“distinguished,” compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

**נקח** see *נקח*.

**נקט** i. q. *קט* and *קנן* TO LOATHE any thing followed by *א*. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root *קט*.

**נקי** plur. *נקיים* adj.—(1) *pure*, metaph. *innocent*, *free from blame*, followed by *מן* 2 Sa. 3:28. *נקי* *כפים* of pure hands, i. q. *innocent*, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. *נקי* *דם* and *נקי* *דם* *innocent blood*, see *דם*.

(2) *clear, quit, free*; from incurring blame from an obligation; followed by *מן* Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

**נקיא** i. q. the preceding (with the addition of *א*), Joel 4:19, and Jon. 1:14 *כתיב*.

**נקיון** (from the root *נקד*) constr. *נקיון* m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. *נקיים* id.; Ps. 26:6; 73:13.

**נקיק** or **נקיק** always constr. Jerem. 13:4, *נקיק* *הסלע* *fissure, cleft of a rock*, plur. *הסלעים* Isa. 7:19; Jer. 16:16; from the root *נקט* which see.

**נקם** inf. *נקום*, fut. *יקום* TO REVENGE, TO TAKE VENGEANCE (Arab. *نقم* to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred *נחם*). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by *על* Ps. 99:8. In the same sense, Levit. 26:25, *חרב נקמת נקם ברית*, “a sword which avenges the covenant.” Jer. 51:36 [Piel], “I will avenge thy vengeance,” i. e. thee.—(c) followed by *מן* of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by *מאת* Num. 31:2; 2 Ki. 9:7 [Piel]; *ל* Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. *a*, *b*, are found together in the following instances: 1 Sam. loc. cit., *נקמני יהוה מכם*, “Jehovah has avenged me of thee.” Numb. 31:2, *נקמת בני ישראל מאת* *המדינים*.

**NIPHAL, to avenge oneself.** Eze. 25:15, *נקמו* *נקם*: followed by *א* of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by *מן* both of what vengeance is taken for, and also of the person from whom it is sought. *מן* Isa. 1:24; Jer. 15:15; Jud. 16:28.

**PIEL, i. q. Kal, 2 Ki. 9:7, הנקמים עבדי עברי *נקמתי* *דם* *אנא*... “I will avenge the blood of my servants, the prophets... from Jezebel,” Jer. 51:36; followed by *א* Eze. 25:12 (at the end).**

**HOPHAL, fut. יקם to be avenged.** Gen. 4:15, 24, “whosoever slayeth Cain he shall be avenged seven-fold,” Exod. 21:21.

**HITHPAEL, —(1) to avenge oneself, as Niph., Jer. 5:9, 29; 9:8.**

(2) part. *מתנקם* *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

*נקמות* m. and *נקמה*, plur. *נקמות*.

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀ the vengeance which Jehovah takes, Jer. 50:16; elsewhere objectively, as ׀ נקמת ven-  
 geance for slaughter, Ps. 79:10; Jer. 50:28, נקמת  
 ה'קלל "vengeance for his temple;" compare Jer.  
 51:36. To take vengeance on any one is ל נקם  
 Deut. 32:41, 43; ל נקם Isa. 47:3; followed by כן  
 Jer. 20:10; ל נקם נקמות Ps. 149:7; Eze. 25:17;  
 followed by את Mic. 5:14; ל נקמו Eze. 25:14;  
 Num. 31:3. On the other hand ל נקמת Psalm  
 18:48; and ל נקם נקמות Jud. 11:36; to give  
 or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. עשה  
 בנקמה to act with the desire of vengeance, Eze.  
 25:15.

נקע i. q. נקע (whence the future is formed) TO BE  
 TORN FROM; metaph. TO BE ALIENATED FROM, Eze.  
 23:18, 22, 28. Only occurring in pret. (Æthiop.  
 ነቀዐ: to be cleft, broken).

נקק —(1) i. q. Chal. נקק and Arab. نكك TO CUT,  
 TO STRIKE (kindred to the verb نكك; Æth. ለበ: to  
 touch). See Piel.

(2) *to fasten together, as by nails, to join to-  
 gether*; Germ. zusammen schlagen (Syr. Aph. to join on  
 to; Pe. to cleave, to cleave together); specially used of  
 something with a clasp which, returning back to itself,  
 forms a circle (compare وقف border, bracelet).  
 Hence—

(3) *to go in a circle*. Isa. 29:1, נקפו "let  
 the feasts go their round," i. e. when the circle of  
 the yearly feasts is ended, after the space of a year.  
 [Qu. is this the import of the phrase?]

PIEL נקק —(1) *to cut down*, e. g. wood, Isa.  
 10:34.

(2) i. q. נקת *to destroy*, Job 19:26, "after they  
 shall have destroyed my skin, (i. e. after my skin  
 shall be destroyed, compare Lehrs. p. 798), this,"  
 sc. shall be, shall come to pass; namely, what had  
 been spoken of before, verse 25, the advent of God.

HIPHIL —(1) i. q. Kal No. 3, *to go in a circle*,  
 Job 1:5, נקפו ימי המשתה "after the days of  
 their feasting had gone about," the circle of their  
 mutual feasting being ended. The following is el-  
 liptical, Lev. 19:27, לא תקפו ראשכם "ye shall  
 not go in circle (in shaving) the outer part of the  
 head," i. e. the ends of your hair. Symm. οὐ περι-  
 ξυρῆσατε κύκλῳ τὴν πρόσσωπιν τῆς κεφαλῆς ὑμῶν. This  
 appears to refer to the Arabs, who used to cut off  
 the hair all round the head, but left that in the  
 middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נקק Jos. 6:3, and נקק verse 11, in going round:  
 adv. round about.

(2) *to surround*, followed by an acc. 1 Ki. 7:24;  
 Ps. 22:17; על 2 Ki. 6:14; Ps. 17:9; 88:18; followed  
 by an acc. of thing and על of pers. Job 19:6, נקקו  
 עמי a pregnant construction, "he has cast me into  
 his net, and has surrounded me with it." Metaph.  
 Lam. 3:5.—Hence—

נקק m. a shaking off of olives, Isa. 17:6; 24:  
 13 (Ch. נקק id.), and—

נקק f. a rope, bound round a female slave or  
 captive for a girdle. LXX. σχοινίον. Vulg. funiculus.  
 Luther, Iofes b. i. schēfētes Band, Isa. 3:24.

נקק an unused root (as to a trace of it in the  
 Samaritan language, see Anecdott. Or. p. 88), i. c.  
 נקק and נקק; whence נקק a fissure of a rock.

נקק fut. יקר. TO BORE, TO PIERCE, especially  
 used of boring out any one's eye, 1 Sam. 11:2; Prov.  
 30:17, "the ravens of the valley shall pick it (the  
 eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—  
 (Arab. id.; Æth. ነቀለ: to be blind of one eye, ነቀለ:  
 to pull out.)

PIEL id. Job 30:17, לילי עצמי נקר "the night  
 pierces my bones," i. e. by night my bones are, as  
 it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry  
 (whence) נקרו ye were digged;" metaph. used of  
 the ancestors of a nation. Hence—

נקק or נקק always constr. נקקת הצור Ex. 33:  
 22, fissure, cleft of a rock. Plur. נקקת הצור  
 Isa. 2:21.

נקש i. q. יקש (yakosh) and קש TO LAY SNARES,  
 Ps. 9:17, נקש רשע "with the work of  
 his own hands the wicked lays snares," sc. for  
 himself. [In Thes. intrans.; and the rendering given  
 to this passage is, "the wicked is snared in the  
 work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by ל to  
 lay snares for any one, Ps. 109:11, נקש לרל "let the extortioner lay a snare for all that  
 he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one* followed  
 by כ 1 Sam. 28:9.

נקש Ch. to smite, or strike, Dan. 5:6, "and his  
 knees נקש נקש smote together." (Syr. id.; also



and of the teeth chattering from fear, Arab. *نفس* to strike, e. g. a bell.)

**נר** pl. *נורות* (from the root נר to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנוורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare נור letter *o*), however the idea of a light is still retained, e. g. Prov. 13:9; גר רשעים ידעך “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3. —(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

**נר** Prov. 21:4 i. q. **נר** a lamp.

**נרגל**—(1) i. q. **נרגן**, which see, to roll oneself quickly.

(2) *to speak fast; whence* **נרגל**. [See *Thes.*]

**נרגל** 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose **נרגל** to come from the noun **نرجس**, *Anerges*, or *Mars* (the planet), and as a diminutive addition (see p. cccxxi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also. *Thes.*] By the Babylonians the same appears to have been called **נרגל**. Hence—

**נרגל שרצצר** (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharezzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

**נרגן** m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root **נרג**.

**נרד** m. with suff. **נרדי**, plur. **נרדים**, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Collei Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches* vol. v.

**נרד** [and **נרד**] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

**נשא** fut. **נשא**, inf. absol. **נשא** Jer. 10:5; Hosea 1:6; const. **נשא** Isa. 1:14; **נשא** Ps. 89:10; with suff. **נשא** Psal. 28:2; but far more frequently **נשא** with pref. **נשא** Exod. 27:7, and **נשא** (very often), with suff. **נשא** imp. **נשא** (once **נשא** Psa. 4:7), and **נשא** Gen. 27:3; Num. 3:40; part. pass. **נשא** (once **נשא** like quiescents **נשא** Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* **ረሰሰ**: to take, to receive; see No. 3,

and Arab. **نشا** to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as **رفع**, **حمل**.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. **נשא** **נשא** to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by **נשא** to place upon any one, Gen. 31:17; **נשא** **נשא** to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by **נשא** 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) **נשא** **נשא** (and **נשא** **נשא**) to lift up the hand, in swearing, Deut. 32:40 (compare **נשא** **נשא** Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, **נשא** **נשא** להוציאם, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by **נשא**), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) **נשא** **נשא** to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) **נשא** **נשא** to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words **נשא** **נשא** Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter d.

(c) **נשא** **נשא** to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well **נשא** (there will be) lifting up

(ec. cf countenance); i. e. thou mayest go with a cheerful countenance. Opp. to *הפיל פניו* ver. 5, 6. Followed by *ל* to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) *נשא עיניו* to lift up the eyes, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb *לָקַח*), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1,5; 43:29; followed by *ל* and *ל* to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) *נשא קול* to lift up the voice, pleonast. (comp. letter d) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word *קול* (Germ. antebien). Num. 14:1, *וַתִּשָּׂא כָּל־הָעֵדָה... וַתִּבְכּוּ* "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of crying out, and rejoicing. Job 31:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, *לֹא יִשָּׂא* "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. *לֹא יִצְעַק*. Compare *נִשְׂאָה* No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) *נשא נפשו* to lift up the soul to anything, i. e. to wish for, to desire something (Arab. ellipt. *سأل الى شيء*), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by *ל* Ps. 24:4; especially *יִחַן* *ל* i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) *לִּי נִשְׂאתִי* "my heart has lifted me up,"—(a) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(β) of pride. 2 Ki. 14:10, *לִּי נִשְׂאתִי* "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(i) to lift up in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. *קָלָא*.

(2) to bear, to carry (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, *וַיִּשָּׂא אֹתָם הָאָרֶץ לְשָׂרְתָּ וַיְחַדְּוּ* "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21: Ps. 55:13. Hence to suffer, to bear with. Job 21:3, *שָׂאוֹנִי וְאֹנִי אֶדְבָּר* "bear with me, and I will speak." Followed by *ב* partitive, to bear a part of any thing. Job 7:13, *יִשָּׂא בְּשִׁיחִי מִצָּבְרִי* "my couch will bear part of my grief" (mein Bette wird mir meinenummer ertragen helfen, wird mit daran tragen).

(b) *נשא עון* to bear any one's sin, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. *נשא עוֹנוֹ* id., Eze. 18:19, 20. *נשא עוֹנוֹ* to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so *נִשְׂאָה* to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, *נִשְׂאָה לֹא אֶחַבֵּל* "I have borne (punishment), I will offend no more." For another use of the phrase, see letter e.

(c) to bear to any one, to bring (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) to carry away (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. to take any one away from life to destroy, Job 32:22. *נשא ראש מעל* to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) *נשא עון* to take away any one's sin, i. e.—(a) to expiate, make atonement for sin (as a priest), Lev. 10:17.—(β) to pardon sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24. *נשא עון* whose sin is forgiven, Isa. 33:24; and *נִשְׂאָה* id., Ps. 32:1. From the sense of taking away comes—

(3) to take, to receive, to take hold of, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on *לָקַח*). Specially—

(a) *נשא אשה* to take, i. e. to marry, a wife, in the later writers for *לָקַח אשה* 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) *נשא פני* to accept the person of any one, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to *נִשְׂאָה* not to accept persons. Hence—(a) in a good sense, to receive any one's prayer, to be favourable to it, to have respect

to **ask** as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35, לֹא יִשְׂא פְנֵי קְלִיבוֹר "he regardeth no ransom." Part. pass. **נִשְׂא פָנִים** a man who is respected, who has **authority** (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14.—(β) in a bad sense, to be *partial* (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9; **נִשְׂאִים פָּנִים בְּתוֹרָה** "partial in (enforcing) the law," compare **נִשְׂא פָנִים** and in N. T. *πρόσωπον λαμβάνειν*.

(c) **נִשְׂא** to take the sum (die Summe aufnehmen), the number of anything, to *number*, Exod. 30:12; Num. 1:2, 49; **נִשְׂא כֶסֶף** id. Num. 3:40.

**NIPHAL, נִשְׂא**—(1) to lift up oneself, to be elevated, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. **נִשְׂא** lifted up, high, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) to be carried, Ex. 25:28; Isa. 49:22; to be carried away, 2 Ki. 20:17.

**PIEL, נִשְׂא** and **נָשָׂא**—(1) to lift up, to exalt, 2 Sam. 5:12; לִּי נִשְׂא נָקִישׁ i. q. Kal No. 1, let. g; to desire anything greatly, Jer. 22:27; 44:14.

(2) to help, to aid, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) to offer gifts; followed by לְ 2 Sam. 19:43.

(4) to take away, Am. 4:2.

**HIPHAL, הִנִּישָׂא**—(1) causat. of Kal No. 2, b, to cause some one to bear guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by לְ to put upon, to apply something to any thing, e. g. a rope, 2 Sam. 17:13.

**HITHPAEL, הִתְנַשָּׂא** and **הִתְנַשָּׂא**—(1) to be lifted up, to be exalted; followed by לְ over anything, 1 Ch. 29:11.

(2) to lift up oneself, i. e.—(a) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(b) to be proud, Eze. 17:14; Prov. 30:32; followed by לְ to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives **נִשְׂאָה**, **נִשְׂאָה**, **נִשְׂאָה**, **נִשְׂאָה**, **נִשְׂאָה**, **נִשְׂאָה**.

**נָשָׂא** Ch.—(1) to carry away (used of the wind), Dan. 2:35.

(2) to take, Ezr. 5:15.

**ITHPAEL, to lift up oneself, to rise up** against any one, followed by לְ Ezr. 4:19.

**נִשְׂאָה** pr. part. Niphal f. a gift (compare **נִשְׂאָה** Piel No. 3), 2 Sam. 19:43.

**נָשָׂא** not used in Kal, prob. i. q. **נָשָׂא**, **נָשָׂא**, **נָשָׂא** so recede. Hence—

**HIPHAL, הִנִּישָׂא**—(1) prop. to cause to recede from a place; hence TO REMOVE landmarks (i. q. **הִנִּישָׂא**), Job 24:2.

(2) to move to, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) to move oneself to, i. e. to reach, to attain unto, to overtake any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare **נָשָׂא** No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by לְ Lev. 5:11; without an acc. absol. to acquire riches, to grow rich, Lev. 25:47. In some passages to reach some one is spoken of joy, Isa. 35:10; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

**נִשְׂאָה** f. (from the root **נָשָׂא**), that which is carried, a load, burden, Isa. 46:1.

**נָשָׂא** masc. adj. verbal pass. of the root **נָשָׂא**, lifted up.

(1) a prince, a general name used both of kings (compare **נָשָׂא**, 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully **נָשָׂא** **יִשְׂרָאֵל** Num. 1:44; **נָשָׂא** **הַעֲדָה** Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called **נָשָׂא** **הַלֵּוִי** Num. 3:32, compare 1 Ch. 7:40. **נָשָׂא** prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. **נָשָׂא** vapours which ascend from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for the clouds themselves, Ps. 135:7; Prov. 25:14. (Arab. **نَشَاء** and **نَشْر** a cloud newly sprung up.)

**נָשָׂא** not used in Kal.

**HIPHAL, הִנִּישָׂא** TO KINDLE, Isa. 44:15; Eze. 39:9.

**NIPHAL, to be kindled**, Ps. 78:21. (Ch. **נִשְׂאָה** id.)

**נָשָׂא** an unused root, i. q. Ch. **נָשָׂא** to saw, an onomatop. word, Arab. **نَشْر**, **نَشْر**, **نَشْر**, **نَشْر**; **ἄθῆ** and **ὀνή**: Hence **נִשְׂאָה** a saw.

**נָשָׂא** not used in Kal, perhaps to ERR, TO GO ASTRAY, kindred to the verb **נָשָׂא** to forget, from which is formed inf. absol. **נִשְׂאָה** Jer. 23:39; whence

Syr. ܢܫܐ error [In Thea. perhaps to remove, i. q. نَشَعَ ܢܫܐ.]

HIPHAL הָשִׂיא *to lead into error, to cause to go astray*, whence— (1) *to deceive, to impose on any one*, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, אֶל-תִּשְׁאוּ וְנִפְשׁוּיְכֶם “deceive not yourselves.” Followed by ל in a pregnant sense, Ps. 55:16 קִרִּי יֵשִׁי, מָוֶת עָלֵימוֹ “let death deceive (and rush) on them,” i. e. let death surprise them contrary to expectation.

(2) *to seduce, to corrupt*, Genesis 3:13; Jer. 49:16.

NIPHAL, *to be deceived*, Isa. 19:13.

[Derivative מִשְׁעָל.]

II. נָשָׂא i. q. נָשָׂא No. II. 2, *to lend*, followed by 3 Neh. 5:7; whence נָשָׂא לוֹ Isa. 24:2, and נָשָׂא 1 Sa. 22:2, *a creditor*.

HIPHAL, *to exact what has been lent*, spoken of a creditor; followed by 3 of pers. Ps. 89:23.

Derivative nouns, מִשְׁעָל, מִשְׁעָלָה.

נָשָׂב TO BLOW, followed by 3 *to blow upon* (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. נָשָׂף and נָשָׂף, which see).

HIPHAL—(1) *to cause* (the wind) *to blow*, Ps. 147:18.

(2) *to drive away by blowing*, Gen. 15:11.

I. נָשָׂח TO FORGET a thing, Lam. 3:17; a person, i. e. *to desert, to neglect him*, Jeremiah 23:39. (Arab. نَسِيَ Æth. quadril. ንሰሰ: with the insertion of n id.)

NIPHAL, *to be forgotten*, Isaiah 44:21, לֹא תִנְשָׁח לִי “thou shalt not be forgotten by me,” for תִּנְשָׁח לִי. Kimchi, תִּנְשָׁח מִפְּנֵי. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render “lest thou shouldest forget me;” had this been the meaning it would probably have been לֹא תִנְשָׁח, not לֹא תִנְשָׁח.

PIEL, *to cause to forget*, followed by two acc., Gen. 41:51.

HIPHAL הָשִׁיחַ i. q. Piel, Job 39:17, “God has made it (the ostrich) *to forget wisdom*.” Job 11:6, “know בְּרִישָׁה לָךְ אֵלֹהִים מְעוֹנֶךָ that God has caused to forget for thee a part of thy iniquity;” i. e. has remitted לָךְ thee part of thy iniquity.

Derivative הִשְׁחָח, and the pr. n. יִשְׁחָח.

II. נָשָׂח—(1) TO BORROW (also written נָשָׂא, see that root No. II. It appears to be of the same

origin as נָשָׂא, so that it is properly, *to take, receive* Const. absol. Jer. 15:10; Isa. 24:2.

(2) *to lend to any one*, an *jemanden leihen*.—(a) followed by 3 of pers. (see 3 A, No. 4), Jer. 15:10, לֹא נִשְׂחִיתִי וְלֹא נָשָׂא לִי “I have not borrowed, nor have they lent anything to me.” Isa. 24:2, נִשְׂחָה בְּאֵזָר, “as with the debtor, so with the creditor.” Deu. 24:11; Neh. 5:10. Part. נִשְׂחָה creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by 3 of price, i. e. *usury, or interest*. Neh. 5:11, “the hundredths of money, אֶפְסֵי נִשְׂחָה for which (wofür) ye have lent at interest;” i. e. which ye demand from your debtors. Part. נִשְׂחָה an usurer, Ex. 22:24.

HIPHAL, i. q. Kal No. 2, followed by 3 of pers. *to lend to any one*, Deu. 15:2; 24:10.

Derivatives, מִשְׁחָה, and נִשְׂחָה.

נָשָׂח m. Gen. 32:33, i. q. Arab. نَسَا a nerve or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to נָשָׂח I. in Thea.]

נָשָׂי m. a debt, 2 Ki. 4:7.

נָשָׂי f. forgetfulness, Ps. 88:13, from the root נָשָׂא No. I.

נָשָׂים pl. f. women, see the sing. נָשָׂה.

נָשָׂקָה f. (from the root נָשָׂק), a kiss, Cant. 1:2; Pro. 27:6.

נָשָׂח fut. יִשְׁחַח. Ecc. 10:11, and יִשְׁחַח Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. ንሰሰ id.; Syriac transp. نَحَا); metaph.—(a) *to vex, to oppress*, Hab. 2:7.—(b) *to lend on usury*, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. נָכַח, to bite; whence נִכְחָה usury; Arab. تَرَضَّ to gnaw; Conj. III. to lend on usury; Gr. δάκνυσθαι ὑπὸ τῷ ὀφθαλμῷ, Arist. Nub. i. 12; Lat. usura vorax, Lucan, i. 171).

PIEL, i. q. Kal, *to bite*, Nu. 21:6; Jer. 8:17.

HIPHAL הָשִׁיחַ *to take usury of any one*, followed by a dat. of pers. Deu. 23:21. Hence—

נָשָׂח m. interest, usury, Psal. 15:5; Eze. 18:8, 13. נִשְׂחָה לְשִׁיחַ לְשִׁיחַ to take usury of any one, Ex. 12:24.

נִשְׂכָּה, elsewhere לִשְׂכָּה which see; a chamber, a cell in the courts of the temp. e. Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for נשנא a dwelling; I should rather regard it as the Pers. نشاء a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that נשנא was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

**נשל** fut. ישל (intrans. No. 3) — (1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نزل; comp. the kindred words שלל, שלח, נצל), as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנָשַׁל הַבִּיטָה מִן הַדֹּחַ "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

[“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by נ 2 Ki. 16:6.”]

**נשם** fut. ינשם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נשב, נשף, transp. נשם; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. ינשם belongs to the root נשם.)

Hence נשמת, and—

**נשמה** f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רוח אלהים Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, נפש (comp. נפש No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animals, i. q. נפש No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

**נשמה** Chald. breath, life, Dan. 5:23.

**נשף** TO BLOW (comp. נשם), Ex. 15:10; followed by א to blow upon, Is. 40:24. Hence נשף and—

**נשף** m. suff. נשפו — (1) the evening twilight, when a colder gale blows (רוח היום Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκίρος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

**נשק** fut. ינשק 1 Ki. 19:20, and intrans. נשק Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. منى TO JOIN

(see Hipn.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, וְלִפְיֵי דְבַרְךָ “according to thy word shall all my people dispose themselves;” as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, “on thy mouth shall all my people kiss,” i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נשק). 2 Chron. 17:17, וְנִשְׁקֵי קִשָּׁת “those armed with bows.” Ps. 78:9, וְנִשְׁקֵי רֹחֲלֵי קִשָּׁת prop. “the armed of the archers,” i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, וְצֶדֶק וְשָׁלוֹם נִשְׁקוּ “righteousness and peace have kissed each other” (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

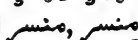
PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPIL, id. Eze. 3:13, “the wings of the living creatures נשקות אחת אל אחת which kissed each other,” i. e. one of which touched the other; i. q. וְנִשְׁקוּ חֲבֵרֹת אִשָּׁה אֶל אַחֻתָּה Eze. 1:9. Compare Ps. 85:11.

Derivatives נשיקה and—

**נשק & נשק** masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיָמֵי נֶשֶׁק “in the day of arms,” i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on נש No. 2).

**נשר** an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey),  the beak of a bird of prey. Hence—

**נשר** [in pause נשר, plur. נשרים, constr. נשרי m. an eagle (Arab. نسر, Syr. نسر, Eth. ሰር; id.)



Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁךְ* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedinann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

*נֶשֶׁךְ* plur. *נֶשְׁרִים* Chald. id., Dan. 4:30; 7:4.

*נָשַׁךְ* TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָשַׁךְ* Jer. 18:14 (Æth. *ሠሠ*: to lay waste, to destroy).

*נִשְׁתָּן* m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, *نوشتن نوشتن* i. e. to write; a sibilant letter being transposed.

*נָתַב* an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *στειβω*; hence *נָתַב* a beaten path. As to the primary syllables *tab*, *tap*, and *pat*, imitating the sound of treading; see above. *נָתַב* p. viii, and *נָתַב*, *נָתַב*. Arab. *ناب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַב* to be derived; i. e. a raised and fortified way; like *נָתַב* from *נָתַב*; but *נ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

*נָתַב* i. q. *נָתַב* Ezr. 8:17, כתוב.

*נָתַח* only in Piel *נָתַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

*נָתַח* plur. *נָתַחִים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

*נָתַח* m. and *נָתַחָה* f. *נָתַח* and *נָתַחָה*.—(1) prop. adj. trodden with the feet (see the root *נָתַח*).

*נָתַחָה* a trodden way, Pro. 12:28; and without *נָתַחָה* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַחָה* the ways to his house, Job 38:20.

*נָתַחָה* m. plur. prop. given, bestowed [*Ncthinim*], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

*נָתַח* fut. *נָתַח* (kindred to *נָתַח*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָתַח*, once inf. *נָתַח*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָתַח*.

["*נָתַח* a root unused as a verb. Aram. *נָתַח* i. q. Hebr. *נָתַח* to give. Hence *נָתַח*"].

*נָתַח* fut. *נָתַח*, *נָתַח*, also *נָתַח* 1 pers. (Jud. 16:5), imp. *נָתַח*, with *ה* parag. *נָתַח*, inf. absol. *נָתַח*, constr. *נָתַח* (for *נָתַח*), with suff. *נָתַח*, rarely *נָתַח* (Syr. *נָתַח*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַח* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַחְךָ* "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive*; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ב* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *ל* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָתַח מַצְיָהּ* "from pride arises strife," *ben Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַח לְיָד* to give the hand (to the victor), see *נָתַח*.

No. 1, letter *a*, but **נָתַן יְדוּ**, see *ibid*, letter *b*.—(b) **נָתַן** to deliver into the power of any one, see **נָתַן** letter *aa*, *β*; also **נָתַן לְפָנַי** (*preis geben*), see **לְפָנַי** under the word **פָּנַי**; also followed by a dative, Isa. 50:6, **נָתַתִּי לְסַמְכִים** "I gave my back to the smiters;" **נָתַן** to give a command to any one, see **נָתַן** No. 1, letter *aa*.—(c) **נָתַן עֵדָה** to give the back [to turn back], see **עֵדָה**.—(d) **נָתַן פֶּרִי** to give (yield or bear) fruit (as a tree), i. q. **עֵשָׂה פֶּרִי** Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) **נָתַן רַחֲמִים** to have compassion for any one, see **רַחֲמִים**.—(f) **נָתַן כְּבוֹד**, **עוֹלָם** to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) **נָתַן בְּמִשְׁפָּר** to give any one into custody, see **מִשְׁפָּר**, compare Gen. 39:20.—(h) **יְהוָה מִי יִתֵּן** who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see **מִי** No. 1, *d*. It is construed followed by an acc. Deut. 28:67, **מִי־יִתֵּן עָרָב** "Oh, that it were evening!" followed by an inf. Ex. 16:3; **מִי־יִתֵּן מוֹתֵנוּ** "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. **י**, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare **נָתַן** No. 2.—(β) to allow, to permit (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. **نَتْن**, **وَهَب**); followed by an acc. of

pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, **הִנִּיחַ**, root **נָתַח**, and **נָתַשׁ**), Gen. 20:6, **לֹא נָתַתִּי לָנֹעַ אֶלְהָהּ** "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without **י** Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to utter, give forth, as the voice (see **קוֹל**), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere **מוֹפֵת**), compare *διδόται σημεῖα*, Mat. 24:24. A bolder use is **נָתַן** to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. **נָתַן** to set, to put, to place (*setzen, stellen, legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by **עַל**) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) **נָתַן לְפָנַי** to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and **עַל** of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and **עַל** of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) **נָתַן לֵב** to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than **עָלַם לֵב** to turn the heart to anything. It is also said, **נָתַן דְּבַר אֱלֹהִים לֵב פ'** to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and **נָתַן אֱלֹהִים לֵב** *ἐν φρεσὶ θεῖναι*, Ecc. 7:2; 9:1.

(3) to make, as **שָׁמַע**, **שָׁמַע**, Arab. **جَعَلَ**. Levit. 19:28, **שָׁמַע לֹא תַתֵּנוּ בְּבָשָׂרְכֶם** "ye shall make no cutting in your flesh." In like manner, **נָתַן מוֹם** to cause a blemish, to injure any one, Levit. 24:10. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, **אֲבִי הַמֶּלֶךְ** "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and **כְּ** of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) **נָתַן דְּבַר** to make a thing like, any thing similar to it. Isa. 41:2, **יִתֵּן קַעֲסֵר הָרִבּוּ** "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, **וַיַּתֵּן אֶת־הַכֶּסֶּף** "and he made silver to be as stones." Gen. 42:30, **וַיַּתֵּן אֹתָנוּ כְּמַרְגָּלִים** "and he held us as spies," *er behandelte uns wie Spionhäuser* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by **לְפָנַי** of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τιθεσθαι*, for *νομίζεω*, *ἡγεῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. **יִתֵּן** i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters **נָתַתִּי**, **נָתַתָּה**; it once occurs defectively **נָתַתָּה** 2 Sa. 22:41, for **נָתַתָּה**; like **נָתַתָּה** Jud. 19:11, for **נָתַתָּה**. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" **אֲשֶׁר תִּתֵּן הוֹדָד עַל הַשָּׁמַיִם**, where **תִּתֵּן** is taken by some for inf. absol., while some, with other points would read **תִּתֵּן**. But as **תִּתֵּן** in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, נתן, נתן, נתן, נתן; also the proper names נתן, נתן, נתן and the four which follow.

נתן Chaldee only found in fut. נתן, followed by makk. נתן inf. נתן, i. q. Hebr. to give, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb נתן. Hence נתן.

נתן ("whom God gave"), pr. n. Nathan—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נתן-מלך ("whom the king has placed," i. e. constituted), [Nathan-melech], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נתןאל ("whom God gave"), [Nethaneel], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נתןיהו & נתניהו ("whom Jehovah gave"), [Nethaniah], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נתס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נתץ and נתש. Job 30:13, נתסו "they tear up my path." (4 MSS. read by a gloss נתצו).

נתע i. q. נתץ No. 2, TO BREAK OUT (the teeth); ץ being (in the Aramaean manner) changed into ע. NIPHAL, pass. Job 4:10.

נתץ fut. נתץ.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. to destroy men, Job 19:10; Ps. 52:7.

(2) to break out teeth, Ps. 58:7; comp. נתע.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; to be torn away (spoken of a rock), Nah. 1:6.

נתק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, to draw away, to cut off any one (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נתק castrated, Lev. 22:24.

PIEL, to tear up or off, as roots, Eze. 17:9; to

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 to wound by tearing, Eze. 23:34.

HIPHAL, metaph. to separate out, Jer. 12:3; to draw away from, to cut off from any place Josh. 8:6.

NIPHAL—(1) to be torn away, to be broken, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) to be torn out, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) to be separated, Jer. 6:29; followed by מן to be drawn away from, Josh. 8:16.

HOPHAL נתק i. q. Niphal No. 3, Judges 20:31. Hence—

נתק m.—(1) a scall, scab, in the head or beard, Lev. 13:30, seq.

(2) one suffering from a scall, Levit. 13:33. see נתץ No. 2. Root נתק to pluck out (hairs), from the hair falling off from places where there is a scall.

נתר fut. יתר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, tremo.)

(2) i. q. Arab. تر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נתר, נתר to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, to tremble, i. e. to leap (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare תרן, תרן.

HIPHAL—(1) causat. of Kal No. 1, to cause to tremble, Hab. 3:6.

(2) i. q. Aram. Aph. prop. to shake off the leaves of a tree; hence to shake off a yoke, Isa. 58:6; and also החרים חסרים to shake off the yoke of captives, to loose captives, Ps. 105:20; 146:7. Poet. Job 6:9, יתר ידו ויכני "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—נתר 2 Sam. 22:33, see the root נתר.

נתר Ch. and Syr. to shake down, a leaf, fruit of a tree; see Hebr. נ. 2.

APHEL, to shake down (leaves), Dan. 4:11.

**נָתַר** m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossi alkali*, *potash* (different from **נָתַר** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 'e so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

**נָתַשׁ** fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy cities*, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel nations from a land* (opp. to **נָתַשׁ**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִתְּשׁוּם וְלֹא אֶחָד יִשְׁתָּם "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשָׂא (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

# ס

*Samech*, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמַךְ, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָמַךְ, סָמַר, or with the letter שׁ, as שָׁמַר, שָׁמַר; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָמַל to be foolish, שָׁמַל to behold, to understand, סָמַר to shut up, and שָׁמַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׁמַר, Ch. סָמַר leaven; שָׁמַר, Ch. סָמַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָמַר stands for שָׁמַר Ezr. 4:5; שָׁמַל for סָמַל folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for س سَجَدَ סָגַד to adore; سَبَدَ סָבַד to bind; سَبَرُ סָבַר a sour grape; סָכַס to cover; more rarely س شَتَوْتُ סָתוּ winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָרִיף and שָׁרִיף a coat of mail; סָגַס to gather; סָבַס and שָׁבַס prop. to inhabit;

סָפַס and שָׁפַס to pour, etc.; compare סָפַס, סָפַר, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with י and ך; see under those letters.

**סָפַס** an unused root; Arab. سَال to extend, to expand; also to cut off anything extended, as a cloth; hence perhaps to *measure* (see סָפַר); whence—

**סָפַס** plur. סָפַס f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָפַסִּים Isaiah 27:8; contr. from סָפַסִּים (with Dag. fort. conjunctive; like סָפַסִּים for סָפַסִּים to measure (and) measure (ie nach dem Masse), i. e. moderately; comp. סָפַסִּים Jer. 10:24; and סָפַסִּים Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָפַסִּים is for סָפַסִּים (root סָפַס), by moving, terrifying her.

(2) specially a certain particular measure of corn; according to the Rabbins, the *third part of an Ephah* (אֶפְסָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סָפַסִּים for סָפַסִּים 2 Kings 7:1, 16; in the Syrian manner contr.; like סָפַסִּים, סָפַסִּים. From the Aramaean form סָפַס has arisen Gr. *sáron*, which is used by the LXX., the writers of the New Test., and Josephus.

**סָפַס** m. a shoe; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (מִצְחָה). (Chald. סָפַס; Syr. סָפַס). Isaiah 9:4, סָפַס "every shoe of him that is shod," i. e. of the soldier. From the root—

**סָפַס**—(1) pr.; apparently TO BE CLAYEY, MIRT; compare Chald. סָפַס, סָפַס; Hebr. סָפַס clay; kindred to